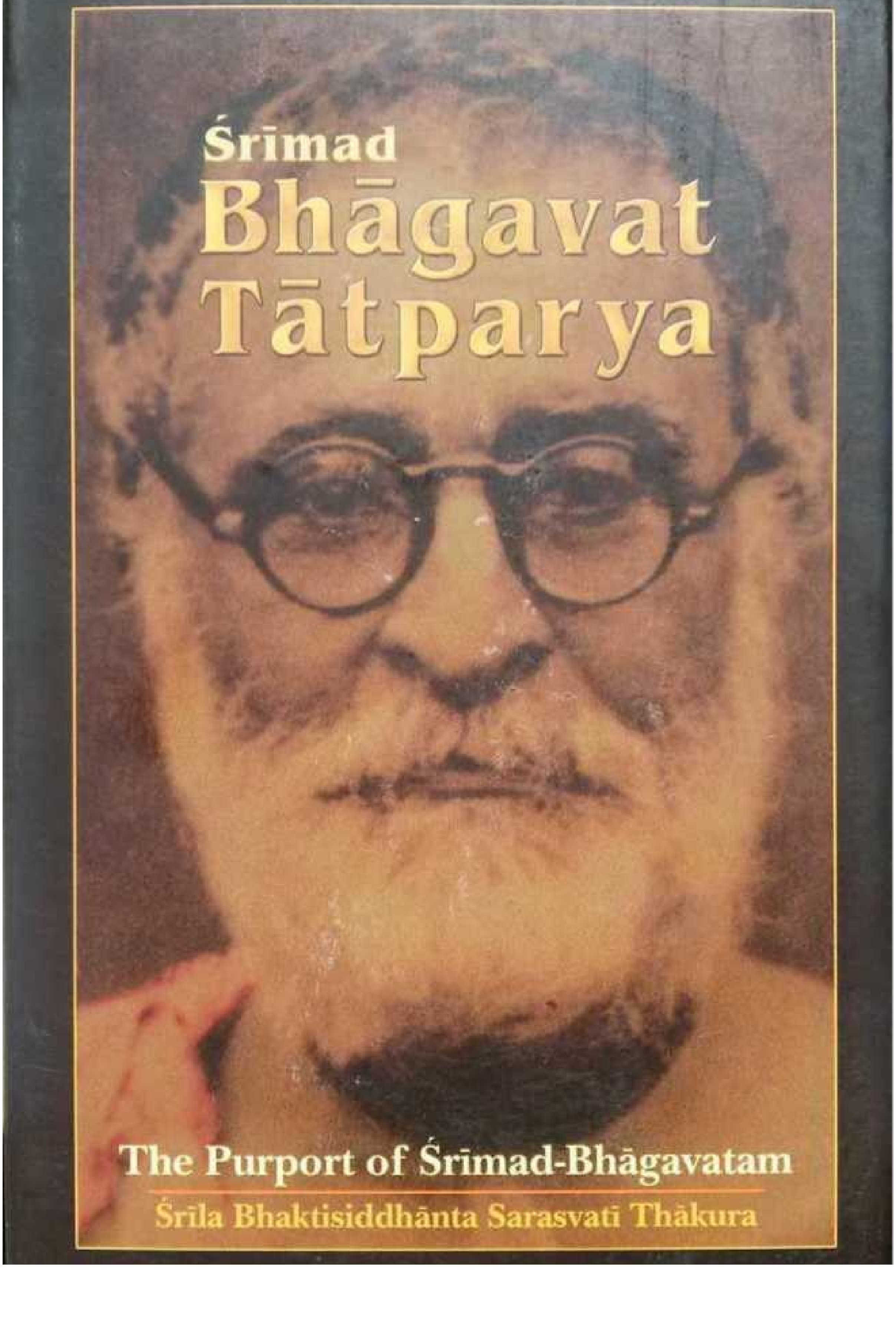


Śrīmad Bhāgavat Tātparya

The Purport of Śrīmad-Bhāgavatam

Śrīla Bhaktisiddhānta Sarasvatī Thākura

This book contains thirty-two excerpts from lectures on *Srimad-Bhagavatam* given by Srila Bhaktisiddhanta Sarasvati Thakura, who was the founder of Sri Caitanya Math and its branches. They were published in the weekly Gaudiya magazine during Srila Bhaktisiddhanta Sarasvati Thakura's time.

Srimad Bhagavat Tatparya

(The purport of *Srimad-Bhagavatam*)

Srila Bhaktisiddhanta Sarasvati Thakura

Translated by Bhutnipati Das Edited by Purna prajna dasa

Introduction

This book contains thirty-two excerpts from lectures on *Srimad-Bhagavatam* given by Srila Bhaktisiddhanta Sarasvati Thakura, who was the founder of Sri Caitanya M ath and its branches, the Gaudiya Maths. Srila Bhaktisiddhanta Sarasvati Thakura was the most prominent preacher of Lord Caitanya's teachings in the early 20* century because he expertly refuted all false conclusions that came in the way of the philosophy established by Sri Riipa GosvSmi. For Srila Bhaktisiddhanta Sarasvati Thakura, *Srimad-Bhagavatam* was the original and

primary evidence for establishing all conclusive truths. He endorsed Sri Caitanya Mahaprabhu's philosophy, which had been accepted and preached by the six Gosvamis of Vrndavana.

These explanations of *Srimad-Bhagavatam* were published in the weekly Gaudiya magazine during Srila Bhaktisiddhanta Sarasvati Thakura's time. Later on, they were republished in the monthly Gaudiya magazine in 1964-65. Now, they have appeared in the form of this book. We hope that the readers will relish the preaching of Srila Bhaktisiddhanta Sarasvati Thakura found in this book and thus more firmly establish their convictions in Krishna consciousness.

Lecture 1

yam brahma varunendra-rudra-marutah scunvancidivyaih scavair

vedaih sanga -pada-kramopanisadair gayani yam sama -gah

dhyanavasthita-tad-gatena manasa pasyanci yam yogino

yasyancam na viduh surasura-gana devaya tasmai namah

SB 12.13.1

“Unto that personality whom Brahma, Varuna, lndra, Rudra and the Maruts praise by chanting transcendental hymns and reciting the Vedas with all their corollaries, pada-kramas and Upanisads, to whom the chanters of the Sama Veda always sing, whom the perfected yogis see within their minds after fixing themselves in trance and absorbing themselves within Him, and whose limit can never be found by any demigod or demon—unto that Supreme Personality of Godhead I offer my humble obeisance’s.”

nama-srestham manum *apisaci-putram atrasvarupam rupam tasyagrajam urupurim mathurimgostavatim*

radha-kundam giri-varam *aho radhika-madhavasam prapto yasyaprathita-krpaya sri gurum tarn nato'smi*

“I bow down to the beautiful lotus feet of my spiritual mas ter, by whose causeless mercy I have obtained the supreme holy name, the divine mantra, the service of the son of Sacimata, the association of Srila Svarupa Damodara, Rupa Gosvami, and Rupa's older brother Sanatana Gosvami, the supreme abode of Mathura, the blissful abode of Vrndavana , the divine Radha-kunda and Govardhana Hill, and the desire within my heart for the loving service of Sri Radhika and Madhava in Vrndavana.”

It is never possible, from our present condition, to engage in the service of, attain the association of, and receive knowledge of that transcendental Absolute Truth who is beyond the reach of our present sense perception. We will never become successful, even if we employ all of the energies at our disposal in that endeavor because we are limited, insignificant living entities and so are incapable of

finding by ourselves the path of auspiciousness. The truth of the matter is — we tend to always invite the path of danger. Even if we try to discuss topics concerning our ultimate benefit, we will always fail to realize the transcendental nature of the Absolute Truth. Besides this, we are always afflicted with various diseases and causes of lamentation, and we are dependent upon others. There is no one in this world who can deliver us from the great danger we face—only the dearmost associates of Sri Hari and no one else are actually able to show us the true path of auspiciousness.

How can an insignificant person like me understand the Supreme Personality of Godhead, whose glories are not understood by both demigods and demons, who is seen by the yogis within their hearts, who is greeted with songs from the Sama-veda, and who is offered prayers by Brahma, Varuna, Indra and the Maruts? And yet, by the mercy of the spiritual master, it is possible to realize the Supreme Lord, who is the worshipable Lord of that person by whose mercy I am able to know the Absolute Truth—His names, forms, qualities and pastimes.

How this is so is ex plained in this verse:

aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam ramya kascid upasana vraja-vadhu-varga-virya kalpita srimad-Bhagavatam amalam *puranamprema pum-anhomahan sri-caitanya mahaprabhor matam idam tatradarah na parah*

“The Supreme Personality of Godhead, the son of Nanda Maharaja, is to be worshiped along with His transcendental abode,

Vrndavana . The most pleasing form of worship for the Lord is that which was performed by the gopis of Vrndavana. Srimad -Bhagavatam is the spotless authority on everything, and pure love of God is the ultimate goal of life for all men. These statements, for which we have the highest regard, are the opinion of Sri Caitanya Mahaprabhu."

No philosophy contrary to that of Sri Caitanyadeva can flourish in this world. All other philosophies of this world are manufactured from the constant flow of thoughts that run through our minds. The enlightenment of Krsna consciousness that is confirmed by our own self-realization has been made available by the most merciful Sri Krsna Caitanya.

What has Sri Caitanyadeva abstracted from Srimad Bhagavatam ? The worship

of the Supreme Lord, Sri Krsna. This is the ultimate teaching of *Srimad-Bhagavatam* . There are many statements in the scriptures, such as *aradhyo bhagavan brajestanayah* that indicate the son of the King of Braja as being supremely worshipable, and *aradhanam sarvesam visnoraradhanam param*—that among all types of worship, worship of Lord Visnu is topmost. These statements substantiate the conclusion that Sri Krsna is the only worshipable Lord of all.

The Supreme Lord is the absolute complete whole. As long as we remain attracted to incomplete objects, and as long as false ego, false pride and false proprietorship remain prominent within our hearts, we cannot make any progress on the path of realizing the Absolute Truth.

We foolishly imagine many forms as supreme and, as a result of becoming attracted to those forms, we end up achieving imperfection. Therefore, the best course is to simply depend on Sri Caitanyadeva in this regard. Sri Caitanyadeva did not indulge in any kind of worldly debate. Rather, He was totally indifferent to all discussions other than those dealing with spiritual subject matters. His only concern was to award the ultimate benefit to all living entities. He said, “The heart of ordinary people is their mind, hut my heart is the abode of Vrndavana.” He declared that the son of Nanda Maharaja is the ultimate object of all kinds of worship.

The worship of Krsna in Braja is more perfect that the worship of Krsna in Mathura or Dvaraka He is worshiped by all Brajavasis. Sri Krsna is the worshipable Lord of those who have graduated to the realm of Braja. Their selfless worship of Krsna is not established on the principle of, “not this, not this” and self-sufficiency. No temporary mundane conception should be accepted as being ultimate truth. Krsna, the son of the King of Braja alone is the object of worship. Krsna is the fountainhead of all incarnations, such as Vasudeva, Sankarsana, the *Purusa avataras,* Matsya, Kurma, etc. It is by Him that all these incarnations are empowered, and it is He who is the personification of all transcendental mellows and thus the only object of worship.

The perfection of Krsna’s pastimes is revealed in Vrndavana. Let the pastimes of Gopinatha in Vrndavana be the object of our discussion rather than the insignificant conceptions of those who are fond of worldly literature and philosophy. Let the pastimes of Nanda’s so n; who is served by His elder brother, Baladeva, and friends like Sridama; who is eagerly served by His servants, such

as Raktaka, Patraka and Citraka; and who is also the object of service for the cows, sticks, flute, horn, the banks of the Yamuna and the *kadamba* trees, became the only object of our discussion.

Lecture 2

yat kin cit trna gulm a kikata m ukham gosth e sam astam hi tat sarvanandadayam mukunda dayitam lilanukulam param sastrair eve muhurmuhuh sphutam idam nistankitam yacnyer brahmader api sasprhena tad idam sarvam maya vandyate

(Vraja-vilasa-stava 102)

“Because the grass in the pasturing grounds as well as the trees and creepers of Vrndavana are all favorable for Mukunda’s pastimes, they are very dear to Him and are always full of bliss. This has been repeatedly declared by all the scriptures. Personalities like Brahma constantly desire to remain as a clump of grass or creeper in Vrndavana. I offer my obeisances to all of them.”

Let all things that are favorable for the service of Krsna become the objects of our worship. Let the abomination of mundane conceptions with regard to grass and creepers not affect us. It is not possible for us to become liberated, by our own endeavor, from our present material conceptions, material endeavors and false ego. Lord Krsna has said in the Bhagavad-gita, *daivi hy esa gunamayi mama maya duratyaya,* that this material nature, which consists of three material modes, is very difficult to overcome. The Supreme Lord and the material energy, or maya, are two separate objects. The Supreme Lord is the Absolute Truth whereas maya is temporary by nature. The temporary material conception of this world created by maya induces the conditioned souls to engage in fruitive activities.

In the Srimad-Bhagavatam (11.19.18) it is stated as follows: *karmanam parinamitvad a-virincyad amangalam vipascin nasvaram pasyed adristam api drsta-vat*

“An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahma there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end.”

In the material world, we acquire knowledge through our senses—the eyes, ears,

nose, tongue, and touch, as well as the mind. We try to analyze that accumulated knowledge with the help of *pratyaksa* (direct perception) and *anumana* (imagination). Actually, these attempts are the causes of our misfortune. Cultivation of Vedic knowledge while maintaining the sense of being the doer falls under the category of material knowledge.

It is stated in the Vedas, *dve vidye veditavye para* para *ceti.* Any knowledge other than spiritual knowledge is mundane knowledge. It is very difficult to gain freedom from the inauspiciousness caused by mundane knowledge. There is every possibility of inauspiciousness even in the topmost planet of this material world, known as Brahma-loka.

Learned persons know that this material world is temporary. All the endeavors of human beings within the fourteen worlds are being baffled at every moment. The conditioned souls are always put into illusion. By considering the phrase, *tejo-vari-mrdam yatha vinimayo*— by the Supreme Lord even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water-—one can understand that by seeing things in an apparent way, one often fails to see the actual truth.

Unless one is favored by the Supreme Lord, one cannot see things in their true perspective. We should always consider that the Supreme Personality of Godhead, Krsna, is worshipable and that His abode, Vrndavana, is similarly worshipable. The abode of Vrndavana is the place of Sri Krsna's pastimes. Krsna is the personification of all transcendental mellows. If, out of good fortune, we realize this fact then we are sure to achieve the highest benefit. In the abode of Vrndavana, there is only one object of worship and that is Krsna. He is served by five kinds of servants who are all subordinate to Him.

The living entities who are averse to the service of the Lord try to become the objects of service in this m aterial world and so they become entangled in the wheel of fruitive activities. Such activities are most insignificant. When we try to become the enjoyer and engage our senses in seeking limited pleasure, we become contaminated and thus invite our own ruination. We have no alternative than to take shelter of those whose grace can certainly award us all auspiciousness.

The five types of devotees who serve Krsna in five different relationships always remain engaged in the service of Lord, who is the personification of all the rasas,

with newer and newer feelings of loving ex changes. No one other than these five kinds of devotees can understand the intricacies of His service. What to speak of others, even Sri Baladeva, who is the personal manifestation of Krsna, who is the fountainhead of the quadruple form s, the incarnations, the Supersoul, the three Purusa-avataras, and the vaibhava-avataras such as Matsya, is constantly engaged in the service of the Supreme Personality of Godhead, Krsna. M ay that original Abs olute Truth, Lord Krsna, from whom all incarnations emanate, become the only object of our worship.

Among the five kinds of servants of the Supreme Lord, the service rendered by the damsels of Braja is accepted as the topm ost. No one can serve Krsna and please Him like the *gopis.*

This is confirmed by Uddhava in the *Srimad- Bhagavatam* (10.47.61) as follows:

asam aho carana-renu-jusam aham syam vrdavane kim *api gulma-latausadhinam*

y a dustyajam sva-janam arya-patham ca hitva bhejurmukunda-padavim srutibhir vimrgyam "The gopis of Vrndavana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vrndavana, because the *gopis* trample them and bless them with the dust of their lotus feet."

The gopis of Braja were ready to give up their relatives to serve their beloved Lord Mukunda, who is searched after by the personified Vedas and who is the object of the liberated souls' worship. We are not even ready to give up the association of our relatives and so how can we go to Braja? Svajana, or relatives, refers to those who have temporarily become related to us. The gopis even rejected their kinsmen. They even abandoned the path of chastity (a path adopted in all civilized societies) for the sake of attaining the lotus feet of Mukunda.

By remaining as one of the bushes, creepers or herbs in Braja, one receives the opportunity to attain the dust from the lotus feet of the gopis. The grass and creepers of Vrndavana are transcendental—they ate not products of matter. One should not view them with a material conception. Although there is a sim ilarity

between the objects of this visible world and those of the transcendental abode of Vrndavana, they are far different in quality. If one tries to see the transcendental objects of Vrndavana through mundane vision, he will end up becoming a *prakrta sahajiya* (one who takes things very cheaply). One will remain far away from actually understanding the spiritual nature.

If one considers the matter from a neutral point of view, he will conclude that the way in which the gopis of Braja served Krsna is supreme. What is the proof of this? The spotless *Purina, Srimad -Bhagavatam* , is the proof of this. There are innumerable evidences recorded in the Vedas and literatures in pursuance of the Vedas that support this conclusion. However, because the outlook of those who cultivate mundane knowledge is contaminated, such persons do not accept this evidence. It is something like a person who is unsuccessfully trying to get water in the desert. Actually, there is no water in the desert—it is only a mirage.

One should aspire for the actual goal of life. Everything else is unwanted and temporary. Such things create illusion in the minds of the condition souls. According to the opinion of many, the philosophy of impersonalism is topmost, but this is not a fact. This concept is full of contamination-it is impure. *Srimad-Bhagavamm* is the spotless evidence. In this literature, there is no opportunity for cheating religion like personal sense enjoyment or liberation. There is no network of selfishness in its teachings. Because people who try to explain the Vedas, Samhitas, and *Upanisads* on the strength of their academ ic qualifications are initiated into the path of selfishness, their evidence and reasoning are full of cheating, and thus totally unacceptable.

Lecture 3

Now we will discuss the second verse of *Srimad-Bhagavatam.*

dharmahprojjhita-kaitavo ’tra paramo nirmatsaranam satam vedyam vastavam atra vasrn sivadam tapa-trayonmulanam srimad-bhagavate maha-m uni-krte kim vaparairisvarah sadyo hrdy avarudhyate ’tra krdbhih susrusubhis tat-ksanat

SB 1.12

“Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam , compiled by the great sage

Vyasadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam , by this culture of knowledge the Supreme Lord is established within his heart.”

The essence of all scriptures is found in *Srimad-Bhagavatam* — there is no need to study any other literature. *Srimad- Bhagavatam* is inclusive of everything. The word *susrusubhis* refers to persons who are attached to service. In the *Bhagavad-gita* it is also stated, tad *viddhi pranipatena pariprasnena sevaya,* that one should approach a bonafide spiritual master, offer obeisances to him, inquire from him, and render service to him.

If we serve a horse, we will be known as *sahisa,* or caretaker of a horse. If we serve dogs, we will be called bhangi, or a caretaker of dogs. If we work in an iron workshop, we will be called a blacksmith; if we work with gold, we will be known as a goldsmith; and if we work for Krsna, we will be known as a *bhakta* or devotee.

The people of this world are busy accumulating things for their sense gratification. Instead of considering *Srimad-Bhaga- vatam* as one of these things (for our sense gratification), we should lead our life based on the teachings of

Srimad Bhagava- tam. If we proudly claim that we have become pure devotees, or we think that we have finished studying Srim ad-Bhagavatam , we will certainly be ruined.

It is not easy to understand the actual purport of Srimad-Bhagavatam even in millions of lifetimes. It is not child's play. One has to come in contact with the Supreme Lord, one has to associate with the Absolute Truth, and one has to engage in the Lord's service. If we maintain the sinful mentality that,

"I am the enjoyer, I am the seet, I am the hearer, and I am the enjoyer" we will remain confined to thoughts of limited» objects.

The Supreme Lord is attained only through devotional service. If one considers material activities to be devotional service and thus lives in the realm of fruitive activities, mental speculation, a mixture of both, mystic yoga and sense gratification, he will never get freedom from the hands of inauspiciousness. As long as we think that we can understand Srimad-Bhagavatam by means of our own strength, we will not be able to even approach Srimad- Bhagavatam . Having academic qualifications, knowledge of grammar, and mastery of various languages is not the criteria for studying Srimad-Bhagavatam. One has to hear Srimad-Bhagavatam from those who serve the Supreme Lord, twenty-four hours a day.

In the Caitanya-caritamrta it is said, yaha *bhagavata pada vaisnaverasthane*, that one should go and study *Srimad-Bhagavatam* from a Vaisnava. We have to learn from the Vaisnavas what is *Srimad-Bhagavatam*, what the purport of *Srimad-Bhagavatam* is, and what is not the intention of *Srimad-Bhagavatam* .

Whose favorite literature is Srimad-Bhagavatam ? What kind of knowledge is presented in Srimad-Bhagavatam ? Is the conception of devotional service untouched by fruitive activities and cultivation of knowledge found in *Srimad-Bhagavatam* or not? Can liberation be achieved by faithfully hearing and reciting *Srimad-Bhagavatam* or can it not?

The answer to these questions can be found in a verse at the end of *Srimad Bhagavatam* (12.13.18):

srimad-bhagavatam Puranam amalaim yad vaisnavanam priyam yasminparamaharhsyam ekam amalarm jnanam pararm giyate tatra jnana-viraga-bhakti-sahitam naiskarmyam aviscrtam tac chrnvan su-pathan vicarana-

paro bhaktya vimucyen narah

"Srimad-Bhagavatam is the spotless Purana. It is most dear to the Vaisnavas because it describes the pure and supreme knowledge of the paramahamsas. This Bhagavatam reveals the means for becoming free from all material work, together with the processes of transcendental knowledge, renunciation and devotion. Anyone who seriously tries to understand Srimad-Bhagavatam , who properly hears and chants it with devotion, becomes completely liberated."

Ultimate liberation is not attained without pure devotional service. That is why the word *bhaktya* has been used in this verse. Krsna said to Arjuna that one should approach a spiritual master, offer obeisances to him, inquire from him submissively and render service unto him. In the same way, one has to hear *Srimad-Bhagavatam* with a service attitude. Only then will *Srimad-Bhagavatam* personally manifest on the tongue and lips of a devotee.

This is confirmed in the scriptures as follows:

atah sri-krsna-namadi na bhavedgrahyam indriyaih sevonmukhe
hijihvadau svayam eva sphuraty adah

“No one can understand the transcendental nature of the name, form, quality and pastimes of Sri Krsna through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him.”

The Supreme Personality of Godhead, the self-manifest Absolute Truth will not be realized by anybody and everybody.

The commentators on the *Vedanta-sutra* have said that the unlimitedly auspicious Supreme Lord cannot to be known by an ordinary living entity. But, He is known by His devotees or by those who serve Him with love and devotion.

The Supreme Lord is not a product of material goodness or passion. He is fully transcendental to the material modes of nature. Therefore, the sastra has addressed Him as nirguna. Nirguna does not merely mean that He is beyond the three modes of material nature, for it indicates that He possesses unlimited spiritual qualities. The Supreme Lord is *adhoksaja,* which means that His activities are not under the control of the material time factor. The nature of

adhoksaja is, “beyond the reach of direct perception, indirect perception, and immediate perception.”

According to the dictionary, the word *hari* also means dal, a lion, or a thief. The phrase nirguna *hari* does not refer to a lion. It is proper and reasonable to refer to incarnations like Nrsimha and Matsya as Hari. By addressing these incarnations as *Hari*, one’s contamination born of sensual desire will be vanquished.

The ultimate goal of all living entities is love of God. The narrow conceptions put forward by the followers of the paths of karma and jnana, who are busy with material enjoyment and liberation, respectively, are not the ultimate goal of life. The ultimate goal of life is factual—it is not temporary, imaginary or illusory. The love affairs between men and women, or parents and children in this material world cannot be called *prema*. To love and please the Absolute Truth, who is the personification of all transcendental mellows, is the actual meaning of prema. That is why it is said, *tac chrnvan su-pathan vicarana-paro bhaktya vimucyennarah.* Anyone who seriously tries to understand *Srimad-Bhagavatam* , who properly hears and chants it with devotion, becomes completely liberated.

First, we have to hear *Srimad-Bhagavatam* and then we have to recite it. It is not a good idea to let someone else recite while I accumulate piety simply by hearing from him. We have to continuously remember *Srimad-Bhagavatam* . If we do this, and at the same time engage in devotional service, we will surely attain liberation. Complete liberation from material distress is not ultimate liberation, however.

Srimad-Bhagavatam is spotless evidence. It is very dear to the devotees of Lord Visnu. The devotees of Lord Visnu do not desire anything of this world. Their only wish is to serve the lotus feet of Lord Visnu. Vaisnavas are those who practice eternal religious duties and discuss spiritual subject m atters. The devotees have accepted *Srimad -Bhagavatam* as the only evidence.

One should discuss Vedic literature as being subordinate to *Srimad-Bhagavatam.* Whatever one studies —be it literature such as, If *a, Kena, Katha,* the *Samhitas,* the *Kalpas,* grammar, astrology or any other field of knowledge—if he keeps the Supreme Lord in the center then all his knowledge will become transcendental, otherwise it will be mundane.

Yasmin paramahamsyam ekam amalam jhanam param giyate. Srimad-Bhagavatam is not understood by a human being's mundane flow of thoughts. It consists of only pure transcendental knowledge that is not found in other literature.

Pure devotional service does not depend upon the cultivation of knowledge or renunciation.

If variegatedness were absent in devotional service, it would be a denial of the existence of spiritual variegatedness. Devotional service is the realization of the object of service by the most perfect devotees. To say that such and such person is a great devotee but is attached to material enjoyment is like saying, “a golden bowl made of stone.” Such a thing does not exist.

A fool’s recitation of *Srimad -Bhagavatam* and a materialist’s recitation of *Srimad-Bhagavatam* are completely opposite a devotee’s presentation. In this regard, one should discuss this verse from *Srimad -Bhagavatam* (11.2.42):

bhaktih paresanubhavo viraktir anyatra caisa trika eka-kalah prapadyamanasya yathasnatah syus tustihpustih ksud-apayo 'nu-ghasam

“Devotion, direct experience of the Supreme Lord, and detachment from other things-these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way as pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.”

As by eating each morsel of food, one feels satisfaction, nourishment and mitigation of hunger simultaneously—in the same way, devotional service, spiritual knowledge, and renunciation appear simultaneously in a devotee. One who is attached to Krsna is detached to objects not related to Krsna. At the same time, he does not reject anything as mundane. Until devotional service mixed with knowledge and renunciation is awakened, one will continue to engage in fruitive activities.

Serving objects not related to the Supreme Lord cannot be called devotional service. Devotion to one’s country, one’s teacher, and to any insignificant and incomplete object cannot be called devotional service. One must have pure devotion towards the object of worship. This service is blissful. Pure knowledge and renunciation will automatically be awakened in proportion to the degree of

devotional service rendered.

People that aspire for religiosity, economic development, sense gratification, and liberation are cheaters. *Srimad-Bhagavatam* is not a textbook for such people. It is meant for the pure devotees who aspire for the fifth objective of life —love of God. We hardly spend any time discussing *Srimad -Bhagavatam. Srimad-Bhagavatam* should be discussed in terms of devotional service; otherwise we will fall into danger by discussing it as a means of our enjoyment.

In conclusion, I wish to say that simply by taking shelter at the lotus feet of a spiritual master, one is sure to obtain the Supreme Absolute Truth, who is not obtained by great personalities such as Brahma, Varuna and Indra. The Absolute Truth is the object of all types of service. He is served by the five primary *rasas*and the seven secondary *rasas.* Anyone who serves that Supreme Lord is fit to be called a spiritual master.

vanca kalpatarubhyas ca krpa sindhubhya eva ca

patitanam pavanebhyo vaisna vebhyo namo namah

“I offer my respectful obeisances unto all the Vaisnava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.”

Lecture 4

ananda-lila-maya-vigrahaya

hemabha-divyacchavi-sundaraya

tasmai maha-prema rasa-pradaya

caitanya-candraya namo namaste

(Srila Prabodhananda Sarasvati, Caitanya-candramrta, Text 11)

"Obeisances unto Him, Sri Caitanya-candra, the giver of the mellow of the highest love of Godhead, who is the embodiment of blissful pastimes, and who is so beautiful, having a dazzling luster, like gold”

Yesterday, we discussed various topics found in Srimad-*Bhagavatam* . We discussed two specific subjects. One was the result cf the four objectives of life —religiosity, economic development, sense gratification, and liberation—and the other was the achievement of the fifth objective of life—love of God. Only those who are busy with the four objectives of life cannot benefit from studying *Srimad-Bhagavatam* . On the other hand, those whose only goal of life is to love Krsna can actually profit from studying *Srimad-Bhagavatam.* When one realizes that love of God is the supreme objective of life, he feels a need to study *Srimad-Bhagavatam* . We have heard from the teachings of Sri Caitanya Mahaprabhu that five are principal among the limbs of devotional service.

sadhu-sanga, nama-kirtana, bhagavata-sravana mathura-vasa, sri-m urtra sraddhdyasevana “One should associate with devotees, chant the holy name of the Lord, hear Srimad -Bhagavatam , reside at Mathura and worship the Deity with faith and veneration.”

sakala-sadhana-srestha eipanca anga krsna-premajanmaya ei panceraalpa sanga

“These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Krsna.”

This should be our ultimate goal of life. Simply by a little cultivation of these

five practices, one can attain the lotus feet of the Supreme Lord. In previous ages, people had a desire to worship and they understood the importance of ascertaining the proper object of their worship. But, in the course of time, the worshipable objects and the processes of worship became many and so people's destinations also became various. This is how the worship of many gods came into being.

In the ancient times, there was only one community of men, known as *hamsa.* The best among these were known as paramahamsas, or travelers on the path of spiritual life. Previously, Vaisnavas were referred to as *paramahamsa.* When we study the ancient history of the *bhagavata-sampradaya*, we come to know about these *hamsas* and *paramahamsas.* They followed a process that was known as *ekayana.* Because *Srimad-Bhagavatam* was the subject matter for discussion of *paramahamsas,* it is also known as *paramahamsya-samhita.*

Samhita refers to a compiled literature. The accumulation of knowledge from the five different sources found among the followers of *ekayana* is called *pancaratra.*

Puskara, Hayasirsa, and *Narada-pancaratra* are in this category.

A worshiper of the Supreme Lord is known as Bhagavaca. I am speaking about the time previous to when Srila Vyasadeva had spoken *Srimad- Bhagavatam* to Sri Sukhadeva at Samyaprasa.

From the writings of Srila Vyasadeva, we hear of literature like *Paramahamsa-samhitaand Satvata-samhita.* Vedavyasa composed the *Puranas* to make the understanding of the Vedas easy. Purana are full of ancient histories. Srimad - Bhagavatam, composed by Srila Vyasadeva, is also one of the Puranas but it is the only literature that supports the *ekayana* system and so it is also known as a *Pancaratra.*

There are two main branches of the Vedas —the *ekayana* branch and the *vahvayana* branch. The sages who belong to the *acyuta-gotra* are counted as members of the *vahvayana* branch, and those who belong to the *acyuta-gotra* are counted as members of the *ekayana* branch. These two branches are completely different from each other. In the ekayanasystem, the worship of the one Supreme Lord is encouraged. When the understanding of spiritual truth becom es distorted in due course of time, the division of the Vedas and *varnas* come into ex istence.

Before *Treta-yuga*, there was no division of varnas. Everyone was in the category of *hamsa.* As enviousness toward Vaisnavas gradually became prominent, the Vedas were divided and the one community of *hamsa* became divided into different varnas, headed by the *brahmanas.*

Let me go back to ancient times. The hamsa community used to live in that part of present-day Asia that is situated near the Kasyapa Lake (Caspian Sea). At that time, they were known as Aryans. Because they were engaged in the worship of demigods, such as the fire-god, they considered the worship of Lord Visnu to be similar to that of the worship of the demigods. Worship of the demigods, along with the offering of prayers, is found in various scriptures, such as the Vedas and the Samhitas.

One who wants to properly understand Srimad-Bhagavatam should know this, otherwise, one will certainly consider Srimad -Bhagavatam to be just another medieval book.

Srimad-Bhagavatam is the only Veda that propounds the *ekayana* system. Words like *ekayana, mahabharata* and *pan- caratra* are found in the Upanisads. If one studies the history of the world before the appearance of *Srimad-Bhigavacam,* he will know that human beings were civilized worshipers of the Supreme Lord even before the time of the Rg-veda. People in ancient times were spontaneous devotees of Lord Visnu and they remained fixed in the philosophy of Vaisnavism. In the beginning of Treta-yuga, the *ekayana* system became obscured and the Vedas were divided.

The *ekayana* system is more or less extinct at present but if a study is carefully made, one will come to the conclusion that before the Vedic age, devotional service to Lord Visnu was prominent among the people. Other paths and opinions began to spread only from the beginning of the *Treta-yuga.* It is not that there were Buddhists and Jains in our country long, long ago. In ancient times, there were devoted *brahmanas* that were only interested in the topics of devotional service to Lord Visnu. Descendents of these brahmanas nowadays identify themselves as Sasvatis or *Satasacis,*which is a corruption of the word *Satvati.*

Before the arrival of five kinds of brahmanas from Kan-yakubja, there were many Satvata or Vaisnava brahmanas in Bengal. Due to the strong influence of the atheistic philosophy of Buddhism, the spreading of the Vaisnava religion

became more or less checked. And yet, despite facing various obstacles, the ancient religion is again being propagated extensively, by the mercy of the Lord.

Those who turn up their noses in contempt whenever they hear the word Purana should discuss what the pious people who lived prior to the V edic age used to cultivate. Purina especially refers to *Srimad-Bhagavatam* , a book that is not meant for those who turn up their noses in contempt. *Srimad-Bhagavatam* was first spoken by Sri Narayana to the great sage, Narada. Narada then related it to Vyasadeva, who spoke it to Sukadeva. The first recitation of *Srimad-Bhagavatam* took place at the *Samyaprasa asrama* of Vyasadeva, by Sri Sukedeva. From that time onwards, it has been known as *Srimad -Bhagavatam*. Before that, it was known as *Paramahamsi-satvata-samhita.*

Lecture 5

Brahma took seven births in seven *kalpas.* This is elaborately described in the introduction of our *Caitanya-caritamrta* and it is also mentioned in the *Mahabharata.* In the Srimad- Bhagavatam , the process of worship practiced before the Vedic age is nicely described. Discussion of the Vaisnava religion is directly and indirectly mentioned in all of the Vedas, as well as the Samhitas and *Upanisads.*

According to the nature and m entality of the living enti ties, the Lord incarnates as M atsya, Kurm a, Buddha, Kalki and so on. From the time of Buddha, the idea of opposing the Vedas has come into existence. Buddha appeared after the appearance of Balarama and at last, Lord Kalki will incarnate. Lord Visnu incarnates according to various necessities. Actually, these incarnations eternally live in Vaikuntha. Out of compassion, They sometimes descend into this world and sometimes They appear in the hearts of the living entities. Their appearance and disappearance is not like that of the living entities in this world, however. Mundane conceptions cannot be imposed upon transcendental subject matters. All types of abomination ate found only in the material creation. There is no existence of Hiranyakasipu in Vaikuntha. There is a mood of Hiranyakasipu in the spiritual world to nourish the pastimes of Lord Visnu, however. Hiranyakasipu is a product of this material world, and so he has no jurisdiction in the spiritual world.

Krsna's pastimes are divided into two classes—manifested pastimes and unmanifested pastimes. Although the *vaibhava* incarnations of the Supreme Lord exhibit manifested pastimes in this material world, they eternally engage in unmanifested pastimes in the spiritual world.

We are living in the material world where all activities are performed by the material senses. In the spiritual world, there is no conflict of interest and no abomination. All transcendental sentiments are present in the spiritual world in their pure and original form . In the spiritual world, there is variegatedness and there is no lack of pure love unlike the love that is found in this m aterial world.

Every action in the spiritual world is meant for pleasing the object of service. Nothing is dull matter, incomplete, or miserable in the spiritual world. There is

no question of opposition, scarcity, abomination, inferiority, incompleteness or dependence in Vaikuntha. We have established the Gaudiya Mathas just to give everyone an opportunity to hear about the news of Vaikuntha. We are trying to establish many more such mathas so that people will be able to hear *Srimad-Bhagavatam* so that their faith in other subjects will diminish.

Some people say that *Srimad-Bhagavatam* is a book meant only for cloth weavers, and not for *brahmanas*, who are interested in the study of the V edas. Often, we hear people call Mahaprabhu, “The son of Saci pisi (aunty)”. This is their limit of understanding of and respect for Mahaprabhu. Some people say that the contents of the Puranas are useless and fictitious and as such, one will gain nothing by hearing them. Some people say that Srimad-Bhagavatam was written by Bopadeva. If this is a fact then we should just consider how great he must have been!

We should try to expose the sinful motives of those who are opposed to Srimad-Bhagavatam, who advertise that *Srimad-Bhagavatam* was not written by Vyasadeva, and that Srimad-Bhagavatam is a modern literature, composed around the 13th century A.D. We should put a stop to all kinds of debate, quarrels and commotion in this regard. That is why I often encourage the idea of discussing *Srimad-Bhagavatam* on a regular basis.

No one should consider Srimad-Bhagavatam a commodity. If we use *Srimad-Bhagavatam* as a means of family maintenance, as a means of passing time, or as a means of earning money, the actual purpose of *Srimad-Bhagavatam* will not be realized. The more that *Srimad-Bhagavatam* will be discussed and preached, the more the people of the world will be benefited. The day when the big city halls will be transformed into Gaudiya Mafhas and there will be discussions of Lord Hari heard everywhere—at that time, the whole world will be filled with ecstasy.

Mathanti vasanti chatrah yasmin. A *matha* refers to an institution where spiritual subjects are taught. The only truly beneficial activity of the living entities is to cultivate spiritual consciousness, which is the crest jewel of all types of learning.

The devotional *matha* is meant for those devotees who are attached to the Lord’s service. There is no place in the *matha* for those who are averse to the Lord’s service. Sense enjoyers, fruitive workers, mental speculators and other such people cannot understand the value of living in the *matha*.

In the devotional matha, the Supreme Lord is worshiped in accordance with the rules and regulations outlined in the scriptures, with love and devotion, and with mantras found in the *pancaratras.* He is also offered various foodstuffs. After the food is offered to the Lord, His remnants are honored as *prasada.* We should try to follow the principles of *Srimad-Bhagavatam* that were practiced by the ancient personalities and give up the conceptions put forward by present day so-called learned scholars. Everything becomes possible by spreading the glories of the Supreme Lord. Everything will go on nicely, even if one gives up all other thoughts and simply concentrates on Srimad- Bhagavatam. *Srimad -Bhagavatam* has raised many questions and arguments and then solved them perfectly.

People have become so unfortunate that they have started using Srimad-Bhagavatam as a means for their sense gratification. They have replaced ordinary singing and dancing with Srimad-Bhagavatam, thinking that this will please the ears of the audience better and increase their anarthas so that they become just like themselves. Ninety-nine point nine percent of the people have a tendency to abandon the service of the Supreme Lord. They even think that discussions of Srimad-Bhagavatam will create more anarthas and so they consider its value as negligible. Instead of hearing Srimad-Bhagavatam, twenty-four hours a day, people are doing just the opposite. Let the narrow conceptions of the conditioned souls stop forever. The moment we stop discussing *Srimad -Bhagavatam* ,our minds will become fully occupied by material subject matters. Shouldn't the people, who have been suffering since time immemorial because of remaining aloof from discussions of the Supreme Lord, try to regain their spiritual health! By travelling on the path of material enjoyment, one is sure to suffer distress at every step. Only by taking shelter of the transcendental topics of the Supreme Lord can human beings attain eternal peace. Will they ever understand this?

Lecture 6

Srila Vyasadeva taught Srimad-Bhagavatam to his son, Sukadeva. Sukadeva did not enter into family life. He was a perfect candidate to hear Srimad-Bhagavatam. Vyasadeva heard Srimad-Bhagavatam from Narada, who had heard it from Narayana-rsi. This is the disciplic succession. The same understanding was transferred through this disciplic succession. In this way, we can hear directly from the Supreme Lord.

In the Srimad-Bhagavatum (11.14.3-7) it is stated:

sri-bhagavan uvaca kalena nasta pralaye vaniyam veda-samjnita mayadau brahmaneprokta dh arm o ya sya m m ad-atm akah

tenaprokta sva-putraya mana ve purva -jaya sa tato bhrgv-adayo 'grhnan sapta brahma-maharsayah tebhyah pitrbhyas tat-putra de va-dan ava-
guhyakah manusyah siddha-gandharvah sa-vidyadhara-caranah

kindevah kinnara naga raksah -kimpurusadayah bahvyas tesam prakrtayo rajah -sattva-tam o-bhuvah

yabhir bhutani bhidyante bhutanam pat ay as tatha yatha-prakrd sarvesam citra vacah sravanti hi

"The Supreme Personality of Godhead said: By the influ ence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas." "Lord Brahma spoke this Vedic knowledge to his eldest son, Manu, and the seven great sages headed by Bhrgu Muni then accepted the same knowledge from Manu."

"From the forefathers headed by Bhrgu Muni and other sons of Brahma appeared many children and descendants, who assumed different forms as demigods, demons, human beings, Guhyakas, Siddhas, Gandharvas, Vidyadharas, Caranas, Kindevas, Kinnaras, Nagas, Kimpurusas, and so on. All of the many universal species, along with their respective leaders, appeared with different natures and desires generated from the three modes of material nature.

Therefore, because of the different characteristics of the living entities within the universe, there are a great many Vedic rituals, mantras and rewards.”

In the beginning, Sukadeva discussed *Srimad-Bhagavatam* at Samyaprasa *matha,* as a student. Vyasadeva had taught *Srimad-Bhagavatam* to Sukadeva, his unm arried son. Thereafter, Sukadeva did not enter family life but instead began to explain Srimad-Bhagavatam to suitable recipients, like King Pariksit. King Pariksit had been cursed by a brahmana boy and so he left his opulent kingdom and sat down on the bank of the river Ganges, to give up his material body. At that time, out of his good fortune, Sri Sukadeva arrived there and recited Srimad-Bhagavatam to him. Vyasadeva had been bold enough to speak verses like this:

tesv asan tesu mudh esu

khanditatmasv asadhusu

sangam na Kuryac chocyesu yosit-krida-mrgesu ca

“One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman.”

Sukadeva also bravely spoke the same truth to Maharaja Pariksit. King Pariksit heard Srimad-Bhagavatam from his teacher, Sukadeva, at a place called Bhopa, or Sukaratala bhukharaheri, which is located in the district of Muzaffamagar.

This is the place where *Srimad-Bhagavatam* was spoken for the second time. The third recitation of Srimad-Bhagavatam took place at Naimisaranya.

At this place, sixty thousand sages heard Srimad-Bhagavatam from Sri Suta Gosvami. Suta belong to the carana class of people who used to be trained for reciting previous histories, in the f orm of songs. As professional reciters sing about one’s ancestors, in the same way, Suta sang the topics of Srimad-Bhgavatam, which he personally heard from Sukadeva Gosvami, along with other sages.

Once upon a time, the sages, realizing that the age of Kali was about to commence, began the performance of a sacrifice that would continue for one thousand years. By the will of the Supreme Lord, Suta Gosvami arrived at that place and so the sages requested him to speak about *Srimad-Bhagavatam.*

Being thus requested by the sages, Sri Suta repeated precisely what he had heard from the mouth of 3ukadeva. Within a very short time, he narrated the Srimad - Bhagavatam, which consists of eighteen thousand verses.

Meanwhile, friuitive workers that became captivated by the flowery language of the Vedas adopted various philosophies like *asvalayana* and sankhya, but those who were intelligent and fortunate took shelter of the ancient *ekayana* system.

There are two lines of *Bhagavata-sampradaya.* One comes from Sanat-kumara and the other comes from Brahma, Narada and our own disciplic succession. In the former sampradaya, the worship of

Mahalaksmi with awe and reverence is prominent. The Bhagavatas, or Vaisnavas, were previously known as hamsas or paramahamsas. When society became divided in Treni-yuga, according to qualification, even then there was still a distinction between the members of the cyuta-gotras and acyuta-gotras.

This we come to know from *Srimad-Bhagavatam* as follows:

sarvatraskhalitadesah

sapta-dvipaika-danda-dhrk anyatra brahmana -kulad anyatracyu ta-gotratah

“Maharaja Prthu was an unrivaled king and possessed the scepter for ruling all the seven islands on the surface of the globe. No one could disobey his irrevocable orders but the saintly persons, the brahmanas and the descendants of the Supreme Personality of Godhead [the Vaisnavas].”

The *paramahamsa-bhagavatas*are called members of the acyuta-gotra, whereas the sages are called members of the *cyuta-gotra.* Both of them are highly regarded in society. Both of them used to discuss topics about the spiritual world. In former times, those who engaged in discussing the topics of the spiritual world did not have to pay taxes. Rather, they could live in the mathas or temples, free of charge. As a result, there was no need for such persons to accumulate wealth for their maintenance.

It is the duty of everyone in this world to serve the brah- manas, who are engaged in the study of the Vedas, as well as the Vaisnava devotees of the Lord. This practice was current during the time of Prthu Maharaja. He was the undisputed emperor of the seven islands. There was no need for awarding

punishment to the sages in those days. It was really considered to be abominable if one were to identify himself as a *brahmana*and yet engage in activities that are fit for someone lower than a *brahmana*. However, this was not found in the time of Prthu Maharaja. Every *brahmanawas* established in pure Vedic principles and all of them followed the principles of Vedic *grhya-sutras*.

The Vaisnavas who belonged to the *acyuta-gatra* were thoroughly dedicated to the cultivation of spiritual life. Neither the *brahmanas* nor the Vaisnavas would commit criminal or civil offenses. This information we receive from Srimad-Bhagavatam.

The sages also used to discuss Srimad -Bhtagavatam.

Some people refuse to accept Srirnad-Bhagavatam as a Purana. According to them, it is a pancaratrica literature. Some people consider Devi-bhagavata as the original Bhagavatam. Many people who identify themselves as supporters of Srimad-Bhagavatam do not hesitate to consider Srimad-Bhagavatam as a commodity. Those who desire profit, adoration and distinction while reciting Srimad-Bhagavatam to please the whims of the audience can never become servants of Srimad-Bhagavatam .

Srimad Bhagavatam is the worshipable object of those who are engaged in the service of the Supreme Lord twenty-four hours a day while giving up desires for material enjoyment, fruitive activities and cultivation of knowledge. Only such people know the importance of Srimad -Bhagavatam. To make Srimad-Bhagavatam a remedy for one’s miserable materialistic life or to use it to accumulate money and piety is not service to *Srimad-Bhagavatam.*

When Sri Caitanyadeva saw the suffering of humanity in this world-—when His dearmost associates; Sanatana, Rupa and Jiva became unhappy upon seeing the suffering of humanity—they tried their best to enlighten people so that they would stop treating *Srimad-Bhagavatam* as a commodity. They wanted to educate people so that they would not treat *Srimad-Bhagavatam* as being equal to the

literature of Kalidasa, Magha, Stiharsa, Bharavi and Bharttr Hari. They wanted to put an end to people using *Srimad-Bhagavatam* as a means for family maintenance.

Sri Caitanyadeva gave respect to the sublime songs written by Jayadeva

Gosvami. The great soul, Jayadeva's, Gita-govinda is widely known in Orissa, less known in South India, not known at all in Western India, and widely known in Bengal. Jayadeva based his book, as well as supplementary writings, on *Srimad-Bhagavatam.* Many people fail to appreciate Jayadeva's inte ntions and so they do not offer him sufficient respect.

When Sri Caitanya Mahaprabhu was touring South India, He came to the river, Krsna-vena Nearby, he discovered a wonderful book called Krsna-karnamrta In Bengal, the songs written by Chandi dasa and Vidyapati, as well as the Jagannatha-vallabha-nataka by Ramananda Raya are very popular.

In the *Caitanya-caritamrta*, *Madhya-lila* 2.77 it is stated:

candidasa, vidyapati, rayera nataka-giti, karnamrta, sri-gita-govinda

svarupa-ramananda-sane, mahaprabhu ratri-dine, gaya, sune—parama ananda

"Lord Caitanya passed His time reading the books, and singing the songs of Candi dasa and Vidyapati, and listening to quotations from Jagannatha-vallabha-nataka, Krsna-karnamrta and Gita-govinda. In this way, in the association of Svarupa Damodara and Raya Ramananda, Sri Caitanya Mahaprabhu passed His days and nights, chanting and hearing with great pleasure."

These are the treasures of the *Bhagavata-sampradaya*, but ordinary people recite *Srimad-Bhagavatam* for the purpose of collecting money and achieving piety. Such people even make the mistake of thinking that the recitation of *Srimad-Bhagavatam* is equal to the narration of Markandeya's Saptasati.

Perhaps you have heard the name Guna-raja Khan (Maladhara Basu), who lived in Kulina-grama. He wrote about the pastimes described in the Tenth Canto of *Srimad-Bhagavatam* , in simple Bengali prose. The nam e of this book is *Sri-krsna-vijaya.* In a line of that book it is said, *Nandanandana Krsnam oraprana natha*, that Krsna, the son of Nanda, is my life and soul. When Sri Caitanya Mahaprabhu read this, He commented, "Simply by this sentence, the author of this book, along with all of his family members, has purchased me."

Lecture 7

There are a number of commentaries on *Srimad-Bhagavatam,* such as *Harilia-Sikharini, Muktaphala,* and so on. Sri Madhvacarya also wrote a commentary on *Srimad-Bhagavatam.* There are eight or ten devotees in the Madhva sampradaya, headed by Vijayadhvaja, who also wrote commentaries on *Srimad-Bhagavatam.* Two devotees from the Ramanuja *sampradaya,* headed by Viraraghava, wrote commentaries on this literature, as well.

None of the followers of impersonalism have written a commentary on *Srimad-Bhagavatam.* They fool people by saying that there are discussions of impersonalism in the Srimad-Bhagavatam, but we had never seen such a thing. It is never possible to understand *Srimad-Bhagavatam,* or present a commentary on it, for those who are situated thousands of yojanas away from it. There is an impression among people that Madhusudana Saraswati is a Vaisnava who preaches Srimad-Bhagavatam but this is not a fact—he is an impersonalist.

Demons like Agha, Baka and Putana also closely associated with Krsna. But, Krsna killed eighteen demons, such as Agha and Baka, within Mathura-mandala. The main business of demons is to try and destroy Krsna but Krsna smashes their sinful endeavors. Although *Bhagavad-gita* is a worshipable literature of the Vaisnavas, people from *Pancayati akhada* have attacked the spontaneous faith of the Vaisnava religion by advertising *Bhagavad-gita* as their main object of worship and writing commentaries. They have also tried to use Srimad-Bhagavatam in this way but by doing so, they oppose the true principle of Srimad-Bhagavatam .

While such illegitimate practices were going on in this world, Sri Caitanyadeva appeared and preached the process of Krsna consciousness, for the benefit of all people. We are so unfortunate that we have no taste for the topics of Lord Krsna, however.

From Sri *Caitanya-bhagavata,* we learn about the prevailing condition of this world before the advent of Sri Krsna Caitanya.

It is said there that people did not cnant the holy name of Lord Hari. Only a few people would chant the holy name while bathing in the Ganges. People remained intoxicated by worldly affairs, learned scholars took pleasure in debates, and

the *brahman as* would chant names like Ganga, Natayana or Brahmi, only at the time of death. These things were going on just to cover *Simad-Bhagavatam* from the vision of ordinary people.

Sri Caitanyadeva carefully protected *Srimad-Bhagavatam* from being misused by those who consider spiritual pastimes as mundane and yet try to display closeness to *Srimad-Bhagavatam.* He recommended that such people give Srimad-Bhagavatam as a gift so chat they would not unnecessarily criticize it or distort its meaning. It is very offensive to put *Srimad-Bhagavatam* in a category with mundane literature written by mundane authors, like Shakespeare, Kalidasa, and so on.

Some people, even after identifying themselves as followers of Sri Caitanyadeva, are busy trying to pollute, misguide and destroy the very purpose of Srimad-Bhagavatam . Therefore, it is our duty to protect, nourish and preach the subject matters of *Srimad-Bhagavatam*. *Srimad-Bhagavatam* has appeared so that people can adopt the process of pure devotional service by associating with ics five most important limbs.

There are many books that recognize the true importance of *Srimad-Bhagavatam,* such as the Laghu Bhagavatdmrta of Sri Rupa, *Brhat-bhagavatamrtam* of Sri Sanatana, the six *sandarbhas* of Sri Jiva, the *Sarartha-darsini-tika* of Visvanatha Cakravarti, and Sri Baladeva Vidyabhusana's *tika* on the Tenth Canto of Srimad-Bhagavatam . These books are discussed by the followers of Lord Gauracandra.

Apart from these books, there is the Sobodhini-tika of Vallabhacarya, a tiled written by Purusottama Maharaja, and two more tikds written by members of his *sampradaya.* They are not staunch followers of Sri Caitanya Mahaprabhu, however. The explanations of those who ate genuinely devoted to Sri Caitanya ate different from those who have not heard the teachings of Sri Caitanya, such as Vadiraja. Anyhow, Srimad Bhagavatam is meant to be discussed by everyone. *Srimad Bhagavatam* should be kept on a golden throne, having lions engraved on it.

After compiling his books, Sri Jiva Goswami sent them to Bengal. Srinivasa Acarya, Narottama Thakur and Shyaman- anda took great trouble to preach whatever Sri Jiva had taught. Unfortunately, ordinary people are advertising the idea that materialistic smartas engage in a practice that is as good as the

Vaisnava religion. In this way, they ate trying to pollute the Vaisnava religion.

Prakrta *sahajiyas* have created havoc in Bengal. They act in such a way that is opposed to *Srimad-Bhagavatam* and yet claim to be followers of *Sri Caitanyadeva*. Words cannot even describe how offensive it is to oppose the principles of *Srimad- Bhagavatam* just to please the whims of ordinary people. That is why we propose that— not only in India, but throughout the whole world —the teachings cf *Srimad-Bhagavatam* be spread. By doing this, let all idle talk come to an end.

The teachings of Srim ad-Bhagavatam ate the teachings of Sri Caitanyadeva. There is no difference between them. If the teachings of Sri Caitanyadeva are properly propagated, people will certainly achieve eternal benefit. All of their anarthas, accumulated from time immemorial, will be vanquished. The teachings of Sri Caitanyadeva and Srimad-Bhagavatam are the Gaudiya Matha's principal subjects for preaching.

Now, let me briefly conclude by saying this—practice of the five principle limbs of devotional service awakens one's love for Krsna. On one side, there is *Srimad-Bhagavatam* —the object of worship. On the other side, there is the speaker servant or the listener servant, and in between is devotional service in the form of hearing *Srimad-Bhagavatam* .

It is essential to have proper discussions of *Srimad-Bhagavatam.* Yesterday, we had discussed how *Srimad-Bhagavatam* is the spotless *Purana. Srimad-Bhagavatam* cannot be discussed in terms of contaminated knowledge. The sincere servants of Sri Caitanyadeva have no other business than to discuss *Srimad-Bhagavatam.* Therefore, *Srimad-Bhagavatam* should only be heard from such devotees.

Nowadays, many illicit activities are going on under the banner of Lord Caitanya's teachings. This is not going to benefit humanity at large. I cannot understand how the so- called intelligent people are distorting Krsna's *rasa-lila* and garment-stealing pastimes, how they are hiding the actual truthful by criticizing Krsna's pastimes, and how they are misguiding people by destroying their ultimate aim of life.

Many of our friends have forgotten the subjects pertaining to the Supreme Lord. They imagine Krsna to be an angel or a historical personality and thus, they

speak in a way that is not fit for hearing and they paint pictures that are not fit for seeing. In this way, they are ruining themselves and others as well.

These people have distorted Jayadeva and Can didasa's writings, which Sri Caitanya Mahaprabhu relished in the company of His most intimate associates. They have thus transformed these transcendental books into objects of their sense gratification. It is very unfortunate and unjust that the subject matters meant for high-class personalities' discussion are now talked about among ordinary people that lack the necessary qualifications. By proudly attempting to discuss these topics, such people have brought about their own ruination and also that of others.

Nowadays, people are only interested in hearing things that appear pleasing to them. For this reason, they like to hear the teachings of impersonalists. It is very difficult to find people who are truly interested in hearing *Hari-katha.* People who are averse to devotional service and yet advertise themselves as devotees, as learned scholars, as great renunciates, as qualified brahmanas, or as Mayavadis, simply deceive people. By claiming to be devotees or learned scholars, they bring inauspiciousness upon the ordinary people. Unfortunate people fall into their snare.

Those who do not accept the eternal nature of devotional service belong to the category of Agha and Baka, and so no benefit can be achieved by their association. Only when people develop greed for attaining the propensity of those devotees who serve Krsna in five different types of *rasas* will they attain auspiciousness. Such devotees of Lord Krsna are all liberated souls. Today, there is a famine in this world with regards to the topics of *Krsna-katha.* Let people have faith in the pleasing yet beneficial words that emanate from the mouths of the pure devotees.

Sri Kapiladeva has spoken in *Srimad-Bhagavatam :*

sataih prasangan mama virya-samvido bhavanti hrt-karna-rasayanah
kathah taj-josanad asv *apavarga-vartmani sraddha ratir bhaktir*
anukramisyati "

In the association of pure devotees, discussions of the pastimes and activities of the Supreme Personality of Godhead are very pleasing and satisfying to the ear and heart. By cultivating such knowledge, one gradually becomes advanced on

the path of liberation and thereafter, his attraction for devotional service becomes fixed. At that time, real devotional service begins."

When one's *anarthas* are destroyed by hearing the nectarian topics of Lord Hari that are narrated by pure devotees, one no longer remains interested in useless worldly topics. At that time, he develops firm faith in the names, forms, qualities and pastimes of the Supreme Lord. In this way, such a person gradually attains the platform of *bhava-bhaka* and then further advances to the platform of *prema-bhaka*.

Lecture 8

namo maha-vadanyaya krsna-prema-pradiya te

krsnaya krsna-caitanya- namne gaura-tvise namah

CC Madhya 19.53

"I offer my respectful obeisances unto the Supreme Lord Sri Krsna Caitanya, who is more magnanimous than any other avatara, even Krsna Himself, because He is bestowing freely wha no one else has ever given—pure love of Krsna."

We have already mentioned while ascertaining the proper candidate for hearing *Srimad-Bhagavatam* that those who desire material enjoyment or liberation are not eligible. As such, these people do not get any happiness from discussing *Srimad* -Bhagavatam . The endeavor for the fourth objective of life, or liberation, can only free one from material designations. Love of Krsna, which is the fifth objective of human life, is related to the eternal constitutional duty of the spirit soul.

Although hearing *Srimad-Bhagavatam* is quite popular, some people feel unhappy about this state of affairs. Some of these people are actually averse to *Srimad-Bhagavatam* but simply make a show of respecting it, just to please the speakers and hearers of that great literature. Their activities belie such a show, however. Others hesitate to accept *Srimad-Bhagavatam* as a *Purana* or as a *Pancaratrika* literature.

Srimad-Bhagavatam is the essence of all Vedic literatures. When we discuss *Srimad-Bhagavatam,* we come across the phrase, *satvati sruti,* in the fourth chapter of the First Canto. When Narayana rsi instructed *Srimad-Bhagavatam* to Narada, He called it *veda sajnita.* Just as sages who accept the *karma-kanda* system respect those literatures that glorify many gods—the pure devotees respect *Srimad-Bhagavatam* as the culmination Vedic knowledge.

While ascertaining the ultimate goal of life, the word *nigama* has been used in the *Srimad-Bhagavatam* (1.1.3). Apart from this, many mantras from the *Upanisads* are also found in the *Srimad-Bhagavatam,* without change. Indeed, many Vedic statements have found a place in the Srimad-Bhagavatam . The truth

is that the purport of the Vedas has been explained in an easy manner in the *Srimad-Bhagavatam.*

There is a verse in the Garuda Purana regarding *Srimad-Bhagavatam* that says:

artho 'yam brahma-sutranam bharatartha-vinirnayah gayatri-bhasya-rupo 'sau *vedartha-paribrmhitah*

"The meaning of the Vedanta-sutra is present in *Srimad-Bhagavatam.* The full purport of the Mahabharata is also found there. The commentary of the Brahma-gayatri is also present, and it is fully expanded with all Vedic understanding."

Apart from this, *Srimad-Bhagavatam* describes the pastimes of the Supreme Lord and His various incarnations. *Srimad-Bhagavatam* has been glorified in many scriptures. For example, in the Skanda Purana, Visnu-khanda, there are four chapters dedicated to the *Srimad-Bhagavatam.* In the *Padma Parana*, Uttara-khanda, in the Garuda Parana, and in a few other Puranas, we find ample glorification of the *Srimad-Bhagavatam*. The genuine followers of the *Srimad-Bhagavatam* call this literature the crest jewel among all types of evidence.

What is Srimad-Bhagavatam, and why is it glorified so much? Why there is there so much adversity to this literature? We should consider all this. At present, this glorious literature has become a means of some people's livelihood. Actually it is the supreme object of worship for ideal transcendentalists. This literature is also worshipable for the members of the four varnas. It contains the duties prescribed for brahmacaris, grhasthas, vanaprasthas and sannyasis.

It is described in *Srimad-Bhagavatam* that one's varna should be determined according to a person's qualities. It also contains many philosophical discussions and clarifies what is true cultivation of knowledge. Therefore, *Srimad-Bhagavatam* should be read by one and all. Whether one is a learned scholar, a fool, a man, a woman, a materialist, or a liberated soul—everyone should discuss *Srimad-Bhagavatam. Srimad-Bhagavatam* is non-different from the Supreme Personality of Godhead.

The twelve cantos of *Srimad-Bhagavaiam* have been described as twelve bodily limbs of the Supreme Lord, but one should not imagine this to be like the universal form of the Lord. The Supreme Lord is personally present in this great literature. This can be realized as one discusses *Srimad-Bhagavatam*, more and

more.

Every moving and non-moving living entity has a relationship with Krsnacandra, who is the reservoir of all transcendental pleasure. He cannot be seen as long as one's vision is covered by illusion, however. In other words, unless one is self-realized or Krsna conscious, he cannot see the Lord. Moreover, when a person remains absorbed in the cultivation of material knowledge, he will see the deity form of the Supreme Lord in a contaminated manner. This is due to the imperfection of our vision.

In the *Srimad-Bhagavatam,* this fact has been described as follows: (10.43.17)

mallanam asanir nrnam nara-varah strinam smaro murtiman gopanam sva-jano 'satam ksiti-bhujam sasta sva-pitroh sisuh mrtyur bhoja-pater virad avidusam tattvam param yoginam vrsninam para-devateti vidito rangam gat ah sagrajah

"The various classes of people in the wrestling arena regarded Krsna in different ways when He came there, along with His elder brother. The wrestlers saw Krsna as a lightning bolt, the men of Mathura saw Him as the best of males, the women viewed Him as

Cupid, the cowherd men saw Him as their relative, the impious rulers considered Him as a chastiser, His parents saw Him as their child, the King of the Bhojas saw Krsna as death, the unintelligent saw Him as the Supreme Lord's universal form, the yogis viewed the Lord as the Absolute Truth, and the Vrsnis considered Him as their supreme worshipable Deity."

When Krsna entered the wrestling arena of Kamsa, along with Balarama, different people saw Him in different ways. People who are endowed with pure knowledge do not see Krsna in any of these ways, however. Ordinary women, who are not under the supervision of the gopis, see Krsna with lusty vision. Seeing Krsna with a desire to gratify one's senses is not pure seeing. As long as cne is full of anarthas, one cannot see the self-manifested Absolute Truth. There is a gulf of difference between the vision of ordinary people and that of liberated souls.

Why does an object appear different at different times? The answer is that this is on account of the contam ination of our vision. There is certainly a difference between the vision of a conditioned soul and that of a liberated soul. Ordinary people may not find any difference between the study of a literature by a twenty-

four-year-old man and that of a small boy. They think that both are one and the same, but an intelligent person can understand that the realization of the two are not at all equal.

Often, due to a lack of understanding, we commit a mistake while ascertaining the nature of an object. This will be further discussed when we consider one's relationship with the Supreme Lord. This subject should be discussed by all classes of people. If mental speculators, ignorant people, and ordinary people discuss *Srimad-Bhagavatam,* they would be able to ascertain their actual duty in life. Indeed, all of their doubts would become vanquished. This is confirmed in the *Srimad-Bhagavatam* (10.20.30) as follows:

bhidyate hrdaya-granthis chidyante sarva-samsayah

ksiyante casya karmani drsta evatmanisvare

"Thus the knot in the heart is pierced, and all misgivings ar e cut to pieces. The chain of fruitive actions is terminated when one sees the self as master."

We have already mentioned that *Srimad-Bhagavatam* is directly the Personality of Godhead. Hearing, speaking, and discussing Srimad-Bhagavatam is to engage directly in the cultivation of Krsna consciousness. If we see every object of this material world in relation to the Supreme Lord, our propensities for both material enjoyment and renunciation will automatically diminish.

For example, suppose that someone is going to get married with great pomp but then somehow remembers Krsna's marriage with Rukmini, or the Lord's pastimes in Vrndavana. From this, he will certainly understand the insignificant nature of his desire for material enjoyment. If one, while studying in school, remembers Krsna's studying with Sandipani Muni or remembers the Supreme Lord's instructions to Arjuna and Uddhava, he will certainly see the futility of such an endeavor.

In this way, one should live in the family of Krsna and always remain engaged in discussing about Krsna, following in the footsteps of Sri Gaurasundara.

Lecture 9

Srimad-Bhagavatam is the best form of evidence. Our faith in devotional service is strengthened when we realize this. Evidence means that with which one can measure the truth of something properly. *Srimad-Bhagavatam* is evidence because it is the description of the characteristics of the Supreme Lord. *Srimad-Bhagavatam* is both the most effective remedy and the best physician for curing the formidable disease of humanity at large.

The formidable disease that has spread among learned philosophers is the explanation of the *Vedanta-sutra* that is based on impersonalism. This is the most vicious type of disease. The principal disease of mankind is its attempt to establish the Supreme Lord as impersonal while glorifying its own material condition of life. Hiranyaksa, Hiranyakasipu, Ravana, Kumbhakarna, Kamsa, Jarasanda, and many others were afflicted with this incurable disease.
This disease places an obstacle on the path of genuine understanding traversed by thoughtful persons to attain the goal of life. This disease endeavors in various ways to destroy the true understanding of Bhagavata-dharm a.

At present, it has become fashionable to oppose the Supreme Lord and to discredit the understanding of our subordination to the Supreme Lord. One can never understand *Srimad-Bhagavatam* if one maintains the point of view of impersonalism. To become cured of this disease, one should carefully study *Srimad-Bhagavatam* under the supervision of the Vaisnavas, just as to counteract the offenses committed against the holy name, the best means is the constant chanting of the holy name.

In the *Caitanya-caritamrta* (Antya 5.131) it is stated:

yaha, bhagavatapada vaisnaverasthane ekanta asraya Kara caitanya-carane

"If you want to understand *Srimad-Bhagavatam*, you must approach a self-realized Vaisnava and hear from him.

You can do this when you have completely taken shelter of the lotus feet of Sri Caitanya Mahaprabhu."

In the *Padma Purana, Svarga-khanda*, chapter 48, it is stated:

namaparadha -yuktanam namany eva haranty agham a visranti-prayuktani tany evartha-karani ca

“Even if one chants the Hare Krsna mantra offensively, a person can nullify these offenses by continuously chanting without deviation. One who becomes accustomed to this practice will always remain in a pure transcendental position, untouched by sinful reactions.”

The greatest offense is to think that the Supreme Lord is impersonal. To become freed from this offense, one has to study *SrimaP-Baagavatam* from a devotee bhagavat, and not from a person who is opposed to the actual purpose of *SrimaP-Baagavatam*. Only those enlightened V aisnavas who serve the Supreme Lord twenty-four hours a day, whose every action is meant for the pleasure of the Lord, who have employed their material resources in the cultivation of spiritual advancement, who are not confined to material conceptions, and who do not acquire knowledge from the contaminated material atmosphere are capable of properly discussing *SrimaP-Baagavatam.*

If one studies *SrimaP-Baagavatam* just to hear some pleasing stories or for the purpose of making archaeological research, he will miss the actual point of *SrimaP-Baagavatam.* To fail to discuss *Srimad-Baagavatam* as Sri Gaurasundara has instructed is like uprooting a valuable plant while saving the weeds. That is why one should never be disconnected, even for a moment, from the process of hearing and chanting about the Supreme Lord.

Lecture 10

In the Srimad-Bhagavatam (2.1.3) it is stated:

nidraya hriyate naktam vyavayena ca va vayah diva carthehaya raj an kutumba-bharanena va

“The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members.”

I think all of you know how much trouble one has to go through when one becomes mature because his senses constantly look for sense objects. Some people even try to regain their lost vitality by using the genitals of a monkey. Some try to regain their health by consuming *Makaradvaja* tablets. Some hope to keep their youthful apperance by dyeing their hair, I while others try to look younger by replacing their old teeth with new ones. Those who have lost the use of an eye may resort to the help of a donated eye. All of these people do not know that, *adhikyenyunatayannca cyavateparamarthatah*—the more one endeavors for material happiness, the more one will find that his efforts end in failure.

Bhagavad-gita has declared that those who impose trouble on themselves are in the mode of ignorance. It is as if they are trying to be happy by slapping themselves. Such people do not make any progress in spiritual life. And, those who want to remain aloof from the actual truth of life, because of a desire for fame, are also not intelligent. The whole day of such people is spent accumulating unwanted things. When one has sufficient wealth, he still tries to cheat people and accumulate more and more.

People think as follows: “Let the relatives of other people die of starvation but my relatives should remain safe and healthy.” If one endeavors for material advancement, one is bound to face many difficulties. Therefore, one should give up all material endeavors and utilize his entire time to achieve the ultimate goal of life. We should not set aside *Srimad-Bhagavatam* and instead, accept other religious scriptures, moral scriptures, and scriptures in the mode of goodness as setting the standard of human existence. It will bring the society into the clutches of the modes of passion and ignorance.

This is what is happening in Europe and America.

The pathetic conditions under which these countries are suffering will soon beset our country also. The result of trying to avoid the mode of goodness while being driven by the modes of passion and ignorance is pathetic. When we act like a fish and swallow the fisherman's bait and thus get caught, we understand that his so-called compassion was meant for our imminent destruction.

If one discusses the Eleventh Canto of *Srimad-Bhagavatam,* one will know that one's situation under the mode of goodness can be destroyed with the help of the mode of passion, and that the influence of the mode of passion can be eliminated only with the help of the mode of goodness. It is only with the help of the mode of pure goodness that one can transcend the influence of mixed passion and goodness.

What is the definition of mode of passion? A person under the influence of the mode of passion thinks, "I am very great, I am expert, I am a member of the Red Cross Society, my duty is to help suffering humanity by supplying them flood relief. In so many ways, I am helping people and so society should reimburse me by supplying enough compensation for my material enjoyment."

We have to stop such a propensity with the help of the mode of goodness. If chose in the mode of passion say that it is only because of devotional service to Lord Visnu that the whole country has been ruined, they are certainly rushing towards the mode of ignorance.

Such people do not acknowledge the favor rendered by *Srimad-Bhagavatam.*

Have you discussed the contents of *Srimad-Bhagavatam?*

Have you carefully considered the all-pervasiveness and power of Lord Krsna; of Rama, the son of Rohini; of Rama, the son of Dasaratha; of Parasurama; of Vamanadeva; of Nrsimhadeva; of the Supreme Brahman; and of the Paramatma? *Srimad-Bhagavatam* has completely removed the disease of impersonalism by establishing the philosophy of personalism.

This Sri Caitanya Matha is a transcendental hospital where all kinds of medicine for material diseases are available.

Sri Caitanya and His followers are liberally distributing this medicine but the

people of this country are so unfortunate tha they are trying their best to uproot the principles of *Srimad-Bhagavatam* and banish them forever. People are trying to find fault with the *Srimad-Bhagavatam* and they are encouraging the propensity for fruitive activities, rather than the natural propensity for rendering devotional service.

In the *Srimad-Bhagavatam* (11.19.18) it is stated:

karmanam parinamitvad a-virincyad amangalam vipascin nasvaramm
pasyed adrstam api drsta-vat

"An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahma there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."

As soon as we forget to discuss this verse, the desire for enjoying the fruit of our karma becomes stronger. In another place of *Srimad-Bhagavatam* (4.22.39) it is stated:

yat-pada-pankaja-palasa-vilasa-bhaktya karmasayam grathitam udgrathayanti santah tadvan na rikta-matayo yatayo 'pi ruddha-sroto-ganas tam aranam bhaja vasudevam

"The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees—the jnanis and yogis—although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Krsna, the son of Vasudeva."

Everyone is familiar with the pastimes of Lord Vasudeva. Lord Vasudeva is fully transcendental, for His existence is pure goodness.

He was not born from the mode of passion, like others, and He is not destroyed by the mode of ignorance. One should worship the transcendental Absolute Truth. The word aruna in this verse means, "He who is the shelter of all." Only Vasudeva should be taken shelter of. One should not cultivate the mode of passion, or even the mixed m ode of goodness.

Lord Vasudeva appears in the mode of pure goodness, which is not destroyed by the influence of time. He is the almighty Lord and one should surrender to Him while remaining aloof from the contamination of the three material modes. The word *riktamad* refers to those who worship Lord Vasudeva without thinking Him to be im personal.

Those who are simply interested in controlling the urges of their senses cannot gain anything tangible. On the other hand, even the most uncontrolled persons can achieve perfection, if they take to devotional service. The devotees of the Lord can easily cut the knots from their hearts, in the form of desires for fruitive activities, while remembering the effulgence that emanates from the toenails of the Lord's lotus feet.

One should assist the Supreme Lord in His pastimes with the service attitude, just as Hanuman helped Lord Ramacandra deliver Sita For the Lord, these are pastimes, but for the devotees, these are opportunities for service. People are becoming more and more interested in fruitive activities. In fact, they are developing the sinful mentality of enjoying the fruit of their karma. For example, in Greece, to accumulate virtue and piety is called religion. But, Narottama dasa Thakura has advised, *punya se sukhera dhama tara na laio nama papa punya dui parihara*, piety is the source of happiness but I am not interested in it. O my mind, please give up the desire for sin and piety.

In the *Mundaka-Upanisad,* it is stated:

tada vidvan punya-pape vidhuya niranjanah paramam samyam upaid

"An intelligent person becomes free from the reactions to past pious and sinful deeds, and attains liberation in the form of achieving the same transcendental platform as the Lord."

Sinful people are busy accumulating so-called piety. The intention of those who preach altruistic propaganda is to conceal or whitewash the unlawful activities that they and their friends engage in. This is certainly a very low-class mentality. By fruitive activities—by trying to attain the heavenly planets—one may attain some peace, but that is not permanent.

Those who do not have any faith in the Supreme Lord, and thus give up dependence upon Him, aim at the impersonal aspect of Godhead. *Srimad-Bhagavatam* is the physician for such a formidable disease. *Srimad-Bhagavatam*

has instructed everyone to worship Lord Vasudeva. There is nothing anthropomorphic about this recommendation. We will discuss this at an appropriate time. So, the incurable disease of the sick community is to maintain the principle of impersonalism and thus increase the modes of passion and ignorance while considering the poor living entity as Supreme Brahman. This concoction is gaining momentum in various countries due to alack of discussing *Srimad-Bhagavatam.*

People's concept of religion is little more than altruism, or doing good to others. They want to live in this world by posing themselves as philanthropists, while being driven by the modes of passion and ignorance. Their understanding is this —there was nothing before birth, there will not be anything after death, spirit has come from m atter and after death, everything will be redistributed as various forms of matter.

Srimad-Bhagavatam has the treatment for all kinds of diseases in the religious field. *Srimad-Bhagavatam* is capable of removing all types of diseases by uprooting their very cause. If human beings use their ears to hear Srimad-Bhagavatam , their atheistic mentality will vanish. If we remain indifferent to hearing Srimad-Bhagavatam, however, thoughts of the external world will haunt us. Srimad-Bhagavatam has made an arrangement to dismantle that current of thought.

Some people say that *Srimad-Bhagavatam* describes immoral activities in the course of Krsna's pastimes. Indeed, they say that Srimad-Bhagavatam has encouraged adultery. Our reply to them is that Srimad-Bhagavatam is not an allegorical or historical literature.

One needs to spend some time and use his good intelligence to understand the actual purport of *Srimad-Bhagavatam.*

It is stated in the Srimad-Bhagavatam (1.1.2):

dharmah projjhita-kaitavo traparamo nirmatsaranam satam vedyam vastavam atra vastu-sivadam tapa-trayonmulanam srimad-bhagavate maha-muni-krte kim vaparair isvarah sadyo hrdy avarudhyate tra krtibhih susrusubhis tat-ksanat

"Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality

distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."

Lecture 11

anarpita-carim cirat karunayavatirnah kalau

samarpayitum unnatojjvala-rasam sva-bhakti-sriyam

harih purata-sundara-dyuti-kadamba-sandipitah

sada hrdaya-kandare sphuratu vah saci-nandanah

CC Adi 1.4

"May the Supreme Lord who is known as the son of Srimati Saci-devi be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love."

We must accept the purport of *Srimad-Bhagavatam* in a way that is approved by Sri Krsna Caitanyadeva. Sri Krsna Caitanyadeva has mercifully made available to the living entities the beauty of His own devotional service, which He had never imparted before. May that Lord, who is non-different from Hari, reveal the topics of devotional service described in the *Srimad -Bhagavatam* in our hearts.

In our third day's discussion, we heard that the Supreme Absolute Truth can never be impersonal. He is transcendental, and thus situated beyond our sense perception. There is no doubt of this. The sensual knowledge of the conditioned souls cannot reach Him. Since the vision of the material enjoyers and the dry renunciates is materially contaminated, there is no possibility for them to realize the object of worship. Things that we perceive with our senses and accept as being meant for our enjoyment cannot be considered as worshipable. That is why the Supreme Lord has been addressed as *Adhoksaja.* He is beyond the limit of the conditioned souls' knowledge. He is not obtainable by those who follow the ascending path of cultivating knowledge by sense perception and mental speculation. We can see and realize Him only when He descends before us, out of His own sweet will.

This is confirmed in the *Vedas:*

nayam atmapravacanena labhyo na medhaya na bahuna srutena yam evaisha vrinute tena labhyas tasyaisha atma vivrinute tanum svam

“The Supreme Lord is not obtained by expert explanations, by vast intelligence, or even by much hearing. He is obtained only by one whom He Himself chooses. To such a person, He manifests His own form.”

No one can see the form of the Supreme Lord with his present, material eyes. With our present eyes, we can only see limited, material objects. The Lord is completely spiritual, and so He cannot be seen by our material eyes and cannot be heard about by our material ears. We cannot smell the remnants cf His flower garlands with our material nose and we cannot taste His remnants with our material tongue. We cannot think of Him with our present, materially conditioned mind.

If the Lord had not kept Himself completely aloof from the sense perception of the conditioned souls, He would have been an object of enjoyment for them. If that were the case, we would not have bothered to take shelter of Him. The Lord is transcendental for our own benefit. He is not a subject matter for the conditioned souls* consideration. He is one without a second, although He includes all diversities.

When the flow of our thoughts becomes bewildered by the variegatedness of the one Absolute Truth, when limited objects become the subject matters of our discussions, and when we try to see the Deity form of the Lord with our material eyes, all such endeavors become futile.

The Supreme Lord is the witness of everything, He is fully spiritual, and He is transcendental to the three modes of material nature. We can only see Him if He mercifully reveals Himself to us, and that depends upon our qualification. If we consider the Deity form of the Lord to be an object of our sense gratification, for accumulating piety, for counteracting offenses, and for finding a remedy for our diseases, the Lord may not give us *darsana* because of our contaminated mind. Therefore, it is always better to approach the Lord with a pure mind. How does one cleanse his contaminated mind?

Sri Caitanyadeva has personally spoken this verse:

ceto-darpana-marjanam bhava-maha-davagni-nirvapanam sreyah-kairava-candrika-vitaranam vidya-vadhu-jivanam anandam budhi-vardhanam prati-

padam purnam ritas vadan am

"Let there be all victory for the chanting of the holy name of Lord Krsna, which can cleanse the mirror of the heart and stop the miseries of the blaring fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Krsna expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step."

As the original spiritual master of the entire world, Sri Caitanyadeva has instructed us to congregationally chant the holy name of Krsna so that the contamination within our hearts will be vanquished. All glories to Sri Krsna sankirtana! The word *kirtana* means that which by describing, one becomes eligible to hear about spiritual subject matters. At present, however, we are so averse to the service of the Lord that we are not prepared to hear *kirtana* unless it gives pleasure to our senses. That is why there is an arrangement to glorify the Lord by means of songs that are pleasing to the ears. For those who have no interest in hearing about Lord Hari, except in the form of songs, for them, we sing the glories of Lord Hari so that they receive the message, just as a bitter pill is coated with sugar.

People have already made up their mind that they will hear anything but Hari-katha. For their benefit, we have to perform Hari-kirtana. As mustard cake and salt is mixed with a cow's food when she doesn't want to eat, so we mix some pleasing songs with *Hari-katha* so that it will be attractive to all. In this way, people can curb their propensity to hear film songs by hearing songs about Sri Sri Radha-Krsna. Kirtana is meant for attracting the audience towards hearing.

Some people may say, "Krsna is immoral. He is just another historical personality and so what is the use of hearing about Him. We would rather hear about the heroic activities of Napoleon."

To relieve people from such a mentality, Krsna-kirtana is necessary. As deer and snakes can be charmed by music and songs, if Hari-katha is presented in the form of songs then even the minds of materialists will be attracted. Proper kirtana means to reject dry, unauthorized and adverse kirtana. Even the discussions of renunciation that are presented in the Upanisads are insignificant when compared to sankirtana.

At present we take pleasure in discussing mundane topics. Renunciation means to stop sense enjoyment. We try to enjoy our senses, thinking that this will increase our happiness. But, when we understand that the stage after enjoyment is suffering, we try to stop our enjoyment. This is called renunciation.

Lecture 12

If we adopt the path of renunciation, we can get freedom from the propensity for enjoying material life. But, if we try to swallow the bait like a fish then our death is inevitable. When we face difficulty on the path of sense gratification, we take to discussions of literature like the *Upanisads* and other philosophical works, to attain liberation.

By studying the *Upanisads,* one becomes inspired to give up material enjoyment and accept a life of dry renunciation. At that time, we think that renunciation is a coveted object and material enjoyment is miserable. In such a mood, we feel that we need to renounce everything. But, when one thinks of too much renunciation, he commits spiritual suicide. That is why *Srimad-Bhagavatam* has stated: na *nirvinno natisakto bhakti yogasya siddhidah,* that to achieve perfection in devotional service one should neither become too attached nor too detached.

To render devotional service, one doesn't have to be too attached, nor too detached. Both are unnecessary. We have to perform devotional service to the lotus feet of Sri Krsna The first level of devotional service is to chant the holy name of the Lord. Sri Caitanyadeva has said that everyone should perform *Sri-krsna-sankirtana.* When many people gather together and congregationally chant the holy name, it is called sarikirtana It is said, *bahubhir militva yat kirtanarm tatsankirtanam.*

If someone says, "I will sit in a solitary place and meditate," this is against the instructions of Sri Caitanyadeva. The word *bahu* means "many." Chanting should be done in the association of many devotees. There are different paths to attain salvation, but we do not know which one to follow. When we sit down in a closed room and try to meditate, many material propensities and thoughts begin to disturb us. In fact, we are compelled to think about our previously accumulated ex periences. In this way, we invite our own ruination.

For example, this place where we are sitting is meant for hearing and chanting the glories of the Supreme Lord.

We are not seated in a mountain cave or a house of enjoym ent. Here, we are gathered together to glorify the Lord. Different people have got different mentalities. The performance of sankirtana can regulate people's minds

and make them Krsna consciousness. When we glorify the Lord together, we are actually helping one another. In the process of meditation, however, we are unable to get anyone's help.

If we are not deaf, or if we have a proper set of ears, we can understand how important *sankirtana* is. It is completely spiritual.

Krsna is the reservoir of all transcendental pleasure. Glorification of Krsna is the best form of glorification. If we glorify the pastim es of Lord Nrsim hadeva, we can attain devotional service and the protection of the Lord. If we glorify the affection of the Lord towards his devotees then we can attain firm determination. If we ask the question,

"Whose incarnation is Lord Nrsimhadeva?" can anyone say that He is the incarnation of the impersonal Brahman? No.

Jayadeva Gosvam i has said in his Gita Govinda:

vedan uddharate jaganti vahate bhu-golam udbibhrate

daityam darayate balim chalayate kshatra-kshayam kurvate paulastyam jayate halam kalayate karunyam atanvate mlecchan murchayate dasakrid-krite krishnaya ubhyam namah

"O Lord Krsna, I offer my obeisances unto You, who appear in the forms of these ten incarnations. In the form of Matsya *You rescue the Vedas, and as Kurma You bear the Mandara* Mountain on Your back. As Varaha You lift the earth with Your tusk, and in the form of Nrsimha You tear open the chest of the daitya Hiranyakasipu. In the form of Vamana You trick the daitya king Bali by asking him for only three steps of land, and then You take away the whole universe from him by ex panding Your steps. As Paraguram a You slay all of the wicked ksatriyas, and as Ramacandra You conquer the Rak- sasa king Ravana. In the form of Balarama You carry a plow with which You subdue the wicked and draw toward You the River Yamun. As Lord Buddha You show compassion toward all the living beings suffering in this world, and at the end of the Kali-yuga, You appear as Kalki to bewilder the mlecchas [degraded low-class men]."

This is the purport of *Srimad-Bhagavatam.* These are all incarnations of Krsna. Some of them are His plenary portions and some of them are portions of His plenary portions. But, these incarnations cannot fulfill the desires of all types of

devotees. In the Bhagavad-gita (4.11), Lord Krsna has said:

yeyatha mam prapadyante tams tathaiva bhajamy aham m am a vartm an u vartan te manusyah partha sarvasah

"As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha."

The Supreme Lord can be served by five different relationships—santa, *dasya, sakhya*, *vatsalya* and *madhurya.* According to their respective propensities, different devotees worship the Supreme Lord in the mood of *aisvarya* and *madhurya.* The devotees who are on the platform of *santa-rasa* worship particular incarnations. The devotees who are on the platform of *dasya-rasa*, like Hanuman, worship Lord Ramacandra. Similarly, devotees like Arjuna worship Krsna in the mood of *sakhya-rasa* and devotees like Vasudeva and Devaki worship Krsna in the mood of *vatsalya-rasa.* The features of the objects of the different rasas are distinct from the features of the Supreme Personality of Godhead, Krsna. These incarnations are perfect but Sri Krsna is most perfect.

That is why Srimad-Bhagavatam (1.3.28) has declared: *ete camsa-kalahpumsah krishnas tu bhagavan svayam indras vyakulam lokam mrdayanti yuge yuge*

"All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Sri Krsna is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."

Arjuna's association with Krsna is based on friendship with awe and reverence. Sridama and Sudama's friendship with Krsna is based on pure love and so is superior to that of Arjuna. The best form of glorification is to glorify Krsna, along with His paraphernalia, associates and entourage. Unless one goes to his final destination, he will not have knowledge of the entire journey.

In this material world, we try to enjoy these five kinds of rasas. We are trying to enjoy rasa here, but without Krsna. Krsna is full of transcendental mellows and so, if we beg for that transcendental relationship and do not fill ourselves with temporary mundane relationships, we can realize love of Krsna in full. Sri Caitanyadeva has said that people can be delivered from all material dangers simply by congregationally chanting the holy name of Krsna. This will

cleanse their hearts of all material contamination. By hearing the pastimes of Krsna, who is the reservoir of all rasas, one will attain perfection in the process of such glorification. This perfection cannot be achieved by hearing the pastimes of other incarnations.

The glorification of Ramacandra is superior to the glorification of Laksml-Narayana. The glorification of Krsna is superior to the glorification of Ram acandra. The glorification of Krsna, the son of Nanda Maharaja is superior to the glorification of Krsna, the Lord of Mathura. If Krsna is glorified, there is nothing else that remains to be glorified. The glorification of Krsna is elaborately described in the Tenth Canto of Srimad-Bhagavatam. Why then did Vyasadeva write the other cantos? The Tenth Canto is sufficient.

To differentiate Krsna from His various incarnations and establish Him as the topmost Personality of Godhead, the descriptions of Matsya, Kurma, Varaha, Nrsimha, Parasurama, Ramacandra and Balarama have been given. The *rasa-lila* pastimes performed by Balarama have been narrated, but the pastimes of Krsna have been much more elaborately described.

In the *Bhakd-rasamrta-sindhu, Purva-vibhaga,* text 22, it is stated:

siddhantatas tv abhede 'pi srisa-krsna-svarupayoh rasenotkrsyate krsna-rupam esa rasa-sthidh

"According to transcendental realization, there is no difference between the forms of Narayana and Krsna. Yet in Krsna there is a special transcendental attraction due to the conjugal m ellow, and consequently He surpasses Nirayana. This is the conclusion of transcendental mellows.”

If the subject of rasa comes under consideration, it has been established that Krsna is the topmost object for all kinds of rasas. The purport of all scriptures was first revealed to the heart of the original poet, Brahma.

Krsna is worshiped by devotees who are situated on the platforms of *sadhana-bhakd, bhava-bhakd* and *prema-bhakd.* He is the Supreme Lord, who enjoys His unlimited transcendental pastimes. No one can establish Him as impersonal.

In the *Srimad-Bhagavatam* (1.7.10) it is said: *atmaramas ca munayo nirgrantha apy urukrame kurvany ahaitukim bhaktim ittham-bhuta-guno harih*

“All different varieties of atm3ramas (those who take pleasure in atma, or spirit self), especially those established on the path of selfrealization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.”

What are the means of attaining the lotus feet of the Supreme Lord? In this regard, Prahlad Maharaja has said in the *Srimad-Bhagavatam* (7.5.3O-32):

matir na krsne paratah svato va mitho 'bhipadyeta grha-vratanam adanta-gobhir visatam tamisram punah punas carvita-carvananam na te viduh svartha-gadm hi visnum durasayaye bahir-artha-maninah andhayathandhair upaniyamanas te 'pisa-tantryam uru-damni baddhah naisam mats tavad urukramanghrim sprsaty anarthapagam o yad-arthah mahiyasam pada-rajo-'bhisekam niskincananam na vrnita yavat

“Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Krsna are never aroused, either by the instructions of others, by their own efforts, or by a com bination of both.”

"Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Visnu. *As* blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."

“Unless they smear upon their bodies the dust of the lotus feet of a Vaisnava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becom ing Krsna conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.”

We are unfortunate living entities. The illusory energy, *mdyd*, has bound us

tightly with a rope and kept us within her kingdom.

How to get out of this bondage? We have to be blessed by the pure devotees, who have no material possessions. We need not run after the temporary objects of this world. The pure devotees do not appear before us, offering us something of this material world. They give us things that ate not available in this world.

Those who are ready to smear on their heads the dust from the lotus feet of the pure devotees can achieve the qualifications necessary to touch the lotus feet of the Almighty Lord. Until one becomes eligible to come in contact with the lotus feet of that Lord, whose glories were explained by Gaurasundara in sixty-four different ways, one's anarthas will remain, as will his impersonalist conception of the Absolute.

Krsna is transcendental and full of spiritual variagatedness. He has lotus feet, and unless one becomes eligible to touch the toes of Krsna's lotus feet, one will continue to suffer the three-fold material miseries. The liberation that the conditioned souls aim for should be to attain the lotus feet of the all-powerful Supreme Lord. However, the unfortunate living entities are proceeding on the path of material enjoyment, which opens the gates of hell, after giving up those lotus feet.

The propensity to assist Lord Krsna in His pastimes is the best means to attain Krsna's lotus feet- Krsna's lotus feet, which pervade the three worlds, are the only coveted object of the inhabitants of Braja.

This is confirmed in the Caitanya-caritamrta: *anyera hrdaya - mana, mora mana - vrndavana 'mane' 'bane' eka kari' jani tanha tomarapada-dvaya, karaha yadi udaya, tabe tomarapurna krpa mani*

"For most people, the mind and heart are one, but because My mind is never separated from Vrndavana, I consider My mind and Vrndavana to be one. My mind is already Vrndava-na, and since You like Vrndavana, will You please place Your lotus feet there? I would deem that Your full mercy."

The moment one gives up the cultivation of Krsna consciousness and engages in the cultivation of *maya*, his propensity for material enjoyment increases as he tries to lord it over material nature. As soon as we start to think that the Lord is our order supplier, we are in great trouble. We are meant to become the Lor d's servant and devotee. Indeed, He has instructed us to employ all of our senses in

His service. Those who refuse to do so, however, and who glorify the concept of impersonalism, thereby attempting to cut the Lord's head, hands and feet into pieces, are His greatest enemies.

Worse are those who think, "Let the upper half of my body, beginning from the navel on up to the head, be engaged in the service of the Lord, and let the lower half of my body be engaged for other purposes."

Such people attack the pastimes of Radha-Govinda on the pretext of following the principles of *varnasrama*. Only when their ignorance and foolishness are destroyed will they realize the glories of devotional service and the principles expounded by Rupa and Sanatana.

When Sri Caitanya M ahaprabhu traveled to South India, followers of various sects attacked Him. Members of the Sri *sampradaya* and so-called Vaisnavas of the *Madhvasampradaya* committed offenses at His lotus feet by juggling words.

nana-mata-graha-grastan daksinatya-jana-dvipan krparina vimucyaitan gauras cakre sa vaisnavan

"Lord Sri Caitanya Mahaprabhu converted the inhabitants of South India. These people were as strong as elephants, but they were in the clutches of the crocodiles of various philosophies, such as the Buddhist, Jain and Mayavada philosophies. With His disc of mercy the Lord delivered them all by converting them into Vaisnavas, devotees of the Lord."

The most merciful Sri Caitanyadeva preached the glories of Radha-Govinda all over South India. Today, however, these people are in the same condition as they were before the arrival of Sriman Mahaprabhu. Therefore, we need to preach again, to revive their original consciousness, because they have completely forgotten whatever Sriman Mahaprabhu had instructed.

The people of South India say, "We are rational men, we are intelligent, we are not sentimental like the Bengalis" but they have no interest in hearing about Sri Sri Radha-Govinda. When we installed the Deity of Radha-Govinda in our R§m5nanda Gaudiya Matha, in South India, local people were against us and put so many obstacles in our way. They wanted us to install the four-handed form of Lord Visnu instead.

We have installed the Deity of Radha-Govinda at the very spot where Sri

Caitanya Mahaprabhu conversed with Ramananda Raya. The people of Madras are busy with discussions of Parthasarathi and they do not know about the pastimes of Radha-Govinda. They are very unfortunate. They have no qualification to see the beautiful service of the Supreme Lord that was inaugurated by Sri Caitanyta Mahaprabhu's associates, the six Gosvamis, in North India.

A member of the Madhva sampradaya, named Subba Rao, translated Srimad-Bhagavatam, but it is incomplete. Those who have not heard the narrations of Sri Caitanyadeva, and who are bereft of Caitanyadeva's complete mercy, will not understand the purport of Srimad-Bhagavatam. Those who do not follow this path cannot properly translate Srimad-Bhagavatam.

The unfortunate people of Western India also put forward strange arguments. Yesterday, a learned man from Mathura asked me, "When there is no mention of Radha's name in Srimad-Bhagavotam, how did Gaurasundara chant Her name?"

Our answer is, "For whom should Radha's name be revealed! Sri Caitanya Mahaprabhu chanted the name, gopi, gopi. If you are qualified enough, you will find everything in *Srimad*- Bhagavatam.

Just because the names of Lalita, Visakha or Rupa-manjari are not mentioned does it mean that they were not qualified for the service of Krsna? Candravali's name is also not there. Who is qualified to read these names? Should they be for fools like us?

What would ordinary people do even if these names were there?

Since these names are not meant for ordinary people, Vyasadeva and Sukadeva concealed them. Those who are qualified can find them, if they make a sincere effort.

Today, we have talked about the Supreme Lord, who is known as Adhoksaja and Urukrama. By these two names alone, the philosophy of impersonalism has been refuted. The Lord is not dull matter.

The Supreme Lord assumed the mood of a devotee and appeared as Sri Caitanyadeva, to awaken the spiritual consciousness of the living entities in this world. His teachings are all transcendental and full of life —that is why His name is Caitanya. Without surrender to the spiritual master, an insignificant

living entity cannot make any spiritual advancement.

In the ceto darpana marjanam verse, composed by Gau-rasundara, the congregational chanting of the holy name has been described as the topmost form of devotional service. Chanting the holy name of the Lord is inclusive of chanting about His forms, qualities, pastimes and associates. If one gives up the process of chanting the holy names of the Lord and artificially chants about the Lord's forms, qualities, etc., the mirror of his heart will continue to remain dirty. In such a condition, one can neither hear nor speak *Srimad-Bhagavatam.* One has to hear *Srimad-Bhagavatam* while following in the footsteps of Sri Caitanyadeva—then only will one understand the purport of *Srimad-Bhagavatam* .Today, we are short of time, and so we are unable to discuss further about *aisvarya* and *madhurya.*

Lecture 13

heloddhunita-khedaya visadayapronmilad-amodaya samyac-chastra-vivadaya rasadaya cittarpitonmadaya sasvad-bhakti-vinodaya sa-madaya madhurya-maryadaya

sri-chaitanya daya-nidhe tava daya bhuyad amandodaya

CC Madhya 10.119

“O ocean of mercy, Sri Caitanya Mahaprabhu! Let there be an awakening of Your auspicious mercy, which easily drives away all kinds of material lamentation by making everything pure and blissful. Indeed, Your mercy awakens transcendental bliss and covers all material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy pours forth transcendental mellows and thus causes the heart to jubilate. Your mercy, which is full of joy, always stimulates devotional service and glorifies conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy.” SRI Caitanya is an ocean of mercy. His mercy is all-auspicious. It has no bad side effects. The mercy that gives temporary auspiciousness but creates harm in the long run cannot be called eternally beneficial mercy.

Sri Caitanyadeva, who is an ocean of mercy, and who can easily distribute transcendental mercy, has said that if the living entities associate with the five principle limbs of devotional service—hearing *Srimad-Bhagavatam*, worshiping the Deity form of the Lord, associating with devotees, chanting the holy name, and residing in a holy place—even for a short time, they will attain loving devotional service.

It is useless for those who aspire for religiosity, economic development, sense gratification, and liberation, as well as worldly and heavenly pleasure, to hear *Srimad-Bhagavatam.*

As long as one's heart is filled with desires for the four objectives of human life, one cannot understand discussions of the Supreme Lord.

Since everything about the Supreme Lord is auspicious, His mercy is also very auspicious. Svarupa Damodara Prabhu who was expert in the understanding of Vedanta, whose previous name was Purusottama Bhartacarya, and who went to Var5nasi to study Vedanta, had a desire to benefit all human beings. When he realized that cultivation of the four objectives of human life could not benefit people, however, he went to Jagannatha Puri, took shelter at the lotus feet of Sri Caitanya and prayed to Him for that all-auspicous mercy. This mercy comes to a proper candidate in nine different ways that are mentioned in the above-mentioned verse from Sri Caitanya-candrodaya-nataka.

In the *Srimad-Bhagavatam* (10.47.61) it is said:

asam aho carana-renu-jusam aham syam vrndavane kim apigulma-latausadhinam ya dustyajam sva-janam arya-patham ca hitva bhejur mukunda-padavim srudbhir vimrgyam

(After seeing the gopis' intense love for the lotus feet of Sri Krsna, Uddhava spoke as follows)

"The gopis of Vrndavana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to become one of the bushes, creepers or herbs in Vrndavana, for the gopis trample them and bless them with the dust of their lotus feet."

The lotus feet of Mukunda are searched after by the personified Vedas and are the ultimate goal of *Vedanta.* Who is qualified to serve His lotus feet? Only those who have the strength to give up the path of chastity and the association of their relatives, and who are not interested to give up their dependence on Krsna by depending on their temporary relatives, are eligible to serve the lotus feet of Mukunda.

At present, whatever knowledge we have gathered is more or less coveted by ignorance. Often, we are bewildered by the teachings of *Srimad-Bhagavatam* and out of a sense of false ego, we try to pose ourselves as enjoyers and thus fail to understand the actual truth.

If we really want to be benefited then Sri Caitanyadeva will certainly help us. He is the supreme benefactor of all living entities.

Those who are busy attaining ordinary auspiciousness rather than eternal auspiciousness are polluted by so many material conceptions. Such people glorify material pleasure and thus become bereft of transcendental pleasure.

There are two kinds of enjoyment. One is attained on the path of material enjoyment and the other is achieved by the path of renunciation. Those who follow the path of material enjoyment and relish material pleasure fall into the pool of misconceptions. Because their hearts are polluted, they cannot relish the transcendental mellows. On the path of renunciation, the object of enjoyment is spiritual rasa.

In his book, *Upadesamrta*, Sri Rupa Prabhu has written: *syat krsna-nama-caritadi-sitapy avidya-pittopatapta-rasanasya na rocika nu kintv adarad anudinam khalu saiva justa svadvi kramad bhavati tad-gada-mula-hantri* "The holy name, character, pastimes and activities of Krsna are all transcendentally sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidya [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."

When a person is sick, his tongue cannot properly relish anything. The followers of the path of renunciation say that people who are full of anarthas should renounce the path of material enjoyment. At present, out only asset is our material senses. To abstain from m anipulating our senses for sense gratification is called renunciation. This is not our prime goal, however.

In the *Srimad-Bhagavatam* (3.23.56) it is said:

nehayat karma dharmaya na viragaya kalpate na tirtha-pada-sevayai jivann api mrto hi sah

"Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing."

As long as one thinks that his activities should be performed for the sake of religion, that religion should be cultivated for the sake of sense gratification because renunciation is not good, and that renunciation should not be practiced

for attaining the service of the Supreme Lord—such a person is as good as dead, although breathing. This is the case when one misuses his minute independence. Being driven by the spirit of enjoyment, such a person becomes averse to the service of the Supreme Lord and thus becomes intoxicated by material pleasure.

There are two ways to achieve happiness. The faults that are produced while endeavoring for happiness on the path of material enjoym ent are checked by the path of renunciation. Renunciation is the opposite of enjoyment. The all-auspicious compassion of Sri Caitanyadeva is beyond these two concepts, however.

The eternally perfect gopis, who are completely pure, and who are the greatest of the knowers of Vedanta, worshiped Lord Mukunda, who is sought after by the Vedas. The gopis gave up their relatives and the path of chastity, but they did not follow the path of enjoyment generally followed by greedy sense enjoyers. Instead, they followed the transcendental path of satisfying the Supreme Lord.

Lecture 14

Only those who have spontaneous love for the Supreme Lord, who are attracted by the Supreme Lord, who are eager to serve the Supreme Lord, who have developed a taste for serving the Supreme Lord, and who have taken shelter at the lotus feet of Krsna while giving up interest in all material subjects, even those in the mode of goodness —only such persons are the real candidates for liberation.

To benefit those whose knowledge is covered by ignorance, who due to illusion consider knowledge of the Absolute Truth as insignificant, and who accept concocted impersonal i knowledge devoid of material variegatedness to be the best and 1 thus run after that mirage, the servants of Caitanyadeva have declared that His mercy is the most auspicious of all. Simply by the cultivation of an understanding of *Srimad-Bhagavatam,* one can achieve that mercy. That is why knowledge of one's relationship with the Supreme Lord has been described in the very first verse of *Srimad-Bhagavatam.*

The study of material variegatedness is unnecessary. When one is fed up with the idea of material enjoyment, the conception of negation overcomes him. Such a person thinks that since there is distress after material enjoyment, it is better to have no feelings of either happiness or distress. The mentality of such people is low-class.

The most bewildered person is he who, under the shelter of illusion, accepts matter as spirit. According to such people, to endeavor for insignificant material enjoyment is similar to endeavoring for the service of the Supreme Lord. Under the control of ignorance, being bereft of the Lord's service, and due to neglecting the practices that are favorable for the service of the Supreme Lord, such people have established impersonalism as the topmost objective.

The benefit that Sri Caitanyadeva created for humanity while exposing the insignificance of the concept of impersonalism should be the object of our glorification. Those who have the sinful mentality of establishing imperfect objects as perfect are bound to face many difficulties. Svarupa Damodara never encouraged the concept of impersonalism, the ultimate goal of which is liberation.

Those who think that there is variegatedness only in the material world and that all spiritual varieties are made possible by the material energy are certainly most unfortunate. Considering spiritual variegatedness to be produced from material variegatedness certainly leads one to hell instead of helping him to achieve his desired goal.

Thirst for material enjoyment must be destroyed—it must be dried up. However, raso *vai sah*, or the rasa that is eternal, full of knowledge and bliss must be sought after. Otherwise, one will either take to the mundane concepts of the Buddhists, or to the arguments of the Mayavadis. By not accepting Lord Buddha as eternal, full of knowledge and bliss, the followers of Buddha maintain an independent and unreasonable conception.

As long as one is attached to material variegatedness, one will continue to remain in material existence. The moment his spiritual consciousness is revived, however, he will become eligible to hear *Srimad-Bhagavatam.* Pastimes of the Lord ate not ordinary activities. Those who consider the pastimes of the Lord as equal to the ordinary activities of human beings, or who consider Lord Narayana to be a poor person, ultimately end up supporting some form of impersonalism. We should discuss those topics that are situated beyond material variegatedness.

In the *Chandogya Upanisad,* the following passage is found:

Sa yadipitr-loka-kamo bhavati,

Athayadimar-loka-kamo bhavati Atha yadi bhratr-loka-kamo bhavati Atha yadi svsr-loka-kamo bhavati Atha yadi sakhi-loka-kamo bhavati Atha yadigandha-malya-loka-kamo bhavati Atha yadi anna-pana-loka-kamo bhavati Atha yadigita-vadita-loka-kamo bhavati Atha yadi stri-loka-kamo bhavati

Yam yam antam abhikamo bhavati, yam kamam kama-yate, so'sya samkalpad-eva samuttishati, tenasampannomahiyate

“If he desires to go to the abode of the forefathers, if he desires to go to the abode of the mothers, if he desires to go to the abode of the brothers, if he desires to go to the abode of the girl friends, if he desires to go to the abode of sandalwood paste and flower garlands, if he desires to go to the abode of food and drink, if he desires to go to the abode of music, if he desires to go to the abode of women, and if he desires to fulfill his unlimited ambitions—simply by his strong desire, he will achieve his desired result.”

The living entities should try hard to get freedom from the contamination born from contact with the three-fold material miseries. Some people think that there is nothing wrong with living in this material world. “If we take birth here again, we will be happy,” such people think, but this is not the mentality of the liberated souls. If the conditioned souls wake up from their sleep, in the form of material enjoyment, and become Krsna conscious, they can achieve freedom from the miseries of material existence.

The variegatedness in Vaikuntha created by the spiritual energy was there even before the material creation came into being—it is there now—and it will continue to remain in the future. Material conceptions are always relative. There are many philosophies in this world. Some are transcendental, and some are atheistic. When the *ekayana* system was prominent (in the Satya-yuga), people used to worship only Narayana. The word ekayana means one without a second. When that system became weakened in the Treta-yuga, various other systems, like *karma-kanda*, came into existence from the time of King Pururava.

In the *Srimad-Bhagavatam* (9.14.48-49) it is said:

eka eva pura vedah pranavah sarva-vanmayah devo narayano nanya eko gnir varna eva ca pururavasa evasit

trayi treta-mukhe nrpa agnina prajaya raja

lokam gandharvam eyivan

“In the Satya-yuga, the first millennium, all the Vedic mantras were included in one mantra—pranava, the root of all Vedic mantras. In other words, the Atharva Veda alone was the source of all Vedic knowledge. The Supreme Personality of Godhead, Narayana, was the only worshipable Deity; there was no recommendation for worship of the demigods. Fire was one only, and the only order of life in human society was known as hamsa. “

”O Maharaja Pariksit, at the beginning of Treta-yuga, King Pururava inaugurated a karma-kanda sacrifice. Thus Pururava, who considered the yajnic fire his son, was able to go to Gandharvaloka as he desired.”

In this present age, our only asset is the chanting of the holy name of Lord Hari. Only by this process can we understand the Absolute Truth. There is no need to take help from objects that look similar to the Absolute Truth but are situated far

from Him.

The compassion displayed by Sri Caitanyadeva is unique.

It does not encourage one to become an impersonalist. It is full of varieties. The breeze, in the form of the Lord's mercy, can sweep away all the dust, in the form of *karma, jnanaand yoga*. People who follow the path of *karma* suffer a great deal.

The conception of those who are opposed to the path of *karma* is described in *Bhagavad-gita* (12.5):

kleso dhika-taras tesam avyaktasakta-cetasam avyakta hi gatr
duhkham dehavadbhir avapyate

“For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.”

The distress of those who are not devotees of Krsna is beyond description. Their pathetic condition is due to their own mistake. The division of Vedas started from the desire of King Pururava Being bewildered by the beauty of Urvasi, Pururava began to perform fruitive activities. When one is attracted to abominable objects of this material world, one’s vision to see Krsna is obstructed.

In the compassion of Sri Caitanyadeva there is no encouragement for karma-kanda. He endeavored strenuously to make sure that the living entities would not fall into the trap of worldly and heavenly pleasures. In the mental speculator’s current of thought, even the spiritual master, who opens one’s eyes by the torchlight of knowledge and thus destroys the darkness of ignorance, is not spared. Their conception is that there is no difference between an ordinary person and the spiritual master, the spiritual master is not eternal and ultimately, we will merge into the existence of Brahman.

Those who have studied these verses from *Srimad-Bhagavatam* (10.14.3, 10.14.4, 10.2.32 and 1.5.12) know that if one follows the path of the Mayavadis, one will ultimately experience disappointment, and will continue to remain in ignorance. People who desire liberation spend their lives worshiping five demigods and thus become impersonalists. They commit spiritual suicide

by losing their individuality and they even minimize the greatness of their spiritual master.

Sri Caitanyadeva has given us an understanding that is dear in this regard. Simply by discussing *Sumad-Bhagavaiam,* one can be saved from acting against the principles of the scriptures.

Sriman Mahaprabhu has revealed to everyone the difference between material pleasure and spiritual pleasure. He freely distributed spiritual pleasure to all living entities. When one attains freedom from conflicting conceptions, one attains bhakti-rasa. We should not try to understand the transcendental objects that have descended into this world with the help of the ascending process. The mercy of Sriman Mahaprabhu awards one the constant propensity to serve the Supreme Lord. Sriman Mahaprabhu's mercy awards one the intelligence by which one can become fixed in the service of the Supreme Lord.

There are three kinds of knowledge—knowledge of the Supreme Lord, knowledge of the Supersoul, and knowledge of Brahman. Among them, knowledge of the Supreme Lord is the topm ost, and the other two are progressively inferior. Specific knowledge is absent in impersonal Brahman but in Paramatma, there is some degree of transcendental knowledge. In the Supreme Lord, knowledge and scientific knowledge are fully present.

On some pretext or other, no one should attribute the abomination of material enjoyment to devotional service.

There is opulence, awe, reverence and greatness in the conception of the yogis but the science of sweetness is completely absent. They are enamored by the opulence of the Lord. Opulence is important as long as one is poor but when one becomes rich, he displays indifference towards it.

In the same way, when one is attracted to the sweet features of the Lord, one no longer remains attracted to impersonal opulence.

Everything can be accomplished by the performance of devotional service. The attempt to become great and influential results from a non-devotional attitude. Svarupa Damodara, who was the crest jewel of all knowers of Vedanta, revealed to all that Sri Caitanyadeva's mercy is supreme. Only the servants of the Supreme Lord can understand this, and not the dry mental speculators.

Lecture 15

We have to recite *Srimad-Bhagavatam.* So far, whatever I have said is by way of invocation. I am not an impersonalist. Impersonalism has been thrown away from *Srimad-Bhagamtam* to a distance of thousands of yojanas. There is no discussion of impersonalism in *Srimad-Bhagavatam.* One can understand the true intention of *Srimad-Bhagavatam* if one studies it thoroughly from beginning to end.

Impersonalists who worship five gods cannot write a com mentary that maintains consistency between the purport of *Srimad-Bhagavatam* and their personal views. If they try to do so, their current of thought will be hampered. That is why the impersonalists are not able to write a commentary on even one verse of *Srimad-Bhagavatam.*If an impersonalist were to desire to write a commentary, he would simply find descriptions of devotional service so that ultimately, his endeavor to establish the doctrine of impersonalism would prove futile. There is no tinge of impersonalism in *Srim ad-Bhagavatam*.

Statements supporting the philosophy of *suddhadvaita* are mentioned in *Srimad-Bhagavatam* and it is also desirable. This philosophy is quite acceptable to us because it is full of devotional service. The philosophy of *suddhadvaita-vada* also discourages material enjoyment and is full of devotional service. Whenever a philosophy of difference is based on materiel conceptions, it is contaminated. Because the *dvaitadvaita philosophy* of Bhaskaracarya is mixed with the conception of material enjoyment, it is faulty. There are also imperfections in the *visistadvaita* philosophy. The philosophy of *acintyabhedabheda* propounded by Sri Caitanyadeva is complete, perfect, and free from contradictions.

Those who could not digest the meaning of *acintyabhedab-heda* wrongly interpret the meaning of the sastra and thus distort the actual truth. One need not hear such commentaries. The Supreme Lord is not understood by direct perception, for He is transcendentally situated beyond mundane sense perception.

It is improper to try and merge mundane rasa with spiritual rasa. Godless people have been put into the prison of this material world as a result of their karma. The word maya means that which is not. In this world, we want to measure everything in terms of our defective material knowledge. Those who think that

the Supreme Lord does not have a form are certainly foolish.

In the *Srimad-Bhagavatam* (2.9.32-36) it is said:

yavan aham yatha-bhavo yad-rupa-guna-karm akah tathaiva tattva-
vijnanam asm te mad-anugrahat aham evasam evagre

nanyad yat sad-asat param pascad aham yad etac ca yo 'vasisyeta so 'smy
aham rte 'rtham yatpradyeta napradyeta catmani tad vidyad atm an o
mayam yathabhaso yatha tamah yatha mahanti bhutani bh u tesu ccavacesv an
u pravistany apravistani tatha tesu na tesv aham etavad eva jijnasyam tattva-
jijnasunatm an ah an vaya- vyadrekabhyam yat syat sarvatra sarvada

"All of Me, namely My actual eternal form and My tran scendental existence, color, qualities and activities—let all be awakened within you by factual realization, out of My causeless mercy."

"Brahma, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the materiel nature, the cause of this creation. That which you see now is also 1, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead."

"O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."

"O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, 1 Myself also exist within everything created, and at the same time I am outside of everything."

"A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly."

The truth is that non-devotees are never fit to study *Srimad-Bhagavatam.* Because they are desirous of material enjoyment and liberation, they are known as *karmis* and jnanis.

In the *Bhakti-Rasamrita-sindhu* (1.2.15) it is said:

bhukt-mukt-sprha yavat

pisaci hrdi vartate

tavad bhakti sukhasyatra

katham abhyudayo bhavet

“The material desire to enjoy the material world and the desire to become liberated from material bondage are considered to be two witches, and they haunt one like ghosts. As long as these witches remain within the heart, how can one feel transcendental bliss? As long as these two witches remain in the heart, there is no possibility of enjoying the transcendental bliss of devotional service.”

Karmis and *jnanis* will definitely face difficulty in ascertaining the truth of devotional service. Material enjoyers are always driven by mental speculation. Their minds are full of duality. One should give up the pursuit of material varieties and cultivate an interest in spiritual varieties.

Elsewhere in the *Srimad-Bhagavatam* (1.7.4-7) it is stated:

bhakti-yogena manasi sam yak pranihite ’male apasyat purusam purnam mayam ca tad-apasrayam yaya sammohito jiva

atm an am tri-gunatmakam paro ’pimanute ’nartham tat-krtam cabhipadyate anarthopasamam saksad bhakti-yogam adhoksaje lokasyajanato vidvams cakre satvata-samhitam yas yam vai sruyam an ay am krsne parama-puruse bhaktir utpadyate pumsah soka-m oha-bhayapaha

"Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinges of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.”

“Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.” “The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature, which is in

relation to the Supreme Truth."

"Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Krsna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness."

Sri Vyasadeva saw that if uninterrupted devotional service is rendered to the transcendental personality, Visnu, the miseries born of material existence are vanquished. After realizing this, the omniscient Vedavyasa compiled the transcendental literature, *Srimad -Bhagavatam,* for the benefit of the ignorant masses of people. As soon as one hears *Srimad-Bhagavatam,* which is meant for the swanlike devotees, one's devotion to Krs na, which destroys lamentation, illusion and fear, is awakened.

Until one studies this spotless literature, *Srimad-Bhagavatam,* one remains a materialist. *Srimad-Bhagavatam* is meant for swanlike liberated souls. We have to discuss *Srimad-Bhagavatam* in the association of such devotees. We should not be satisfied to simply read the Tenth Canto. After the Tenth Canto, we must read the Eleventh Canto as well.

Hearing *Srimad-Bhagavatam* should be our principle activity. Such hearing includes the other four principle limbs of devotional service. Mathura refers to spiritual knowledge, and so to live in Mathura means to live a life of genuine spiritual understanding. *Srimad-Bhagavatam* includes all the processes for worshiping the lotus feet of the Lord that are described in the *Pancaratras.*

By taking shelter at the lotus feet of Lord Caitanya, one automatically develops a desire to glorify His transcendental qualities. If one is absorbed in material pleasure, one cannot understand the Lord, who is an ocean of transcendental pleasure. The concept of impersonalism simply negates material pleasure. One should cultivate spiritual pleasure so as not to fall down again into the pool of material pleasure. This is possible by chanting the holy name of the Lord. The holy name of the Lord is the personification of all rasas, as stated in the following verse:

nama cintamanih krishnas caitanya-rasa-vigrahah purnah suddho nitya-mukto 'bhinnatvan nama-naminoh

'"The holy name of Krsna is transcendentally blissful. It bestows all spiritual benedictions, for it is Krsna Himself, the reservoir of all pleasure. Krsna's name

is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Krsna Himself. Since Krsna's name is not contaminated by the material qualities, there is no question of its being involved with maya. Krsna's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Krsna and Krsna Himself are identical."

*Rasa,*as described by mundane poets, rasa, as described in mundane ornamental scripture, as well as rasa, described by Bharata muni, is not real *rasa.* This raais a reflection of the actual rasa. Literatures such as *Ujjvala-nilam ani* and Alankara-kaustubha are full of spiritual rasa. Simply ty achieving Lord Caitanya's mercy, all of one's inauspiciousness is destroyed.

We are not interested in the topics of mundane heroes and heroines. Those who try to put mundane *rasa* and spiritual rasa on the same platform are offenders. They think that they can attain perfection by considering matter as spirit but this is an illusion. Mayavadis only end up with disappointment. The Supreme Lord destroys their dry impersonal conception, just as Kamsa, Jarasandha and Hiranyakasipu were destroyed.

By the prowess of the Saccidananda Lord's rasa, the mate rial conceptions and false ego of insignificant, narrow-minded people are destroyed. Sri Caitanyadeva has said, "Go and study Srimad-Bhagavatam from a Vaisnava." One has to hear *Srimad-Bhagavatam* from those who discuss *Srimad-Bhagavatam* twenty-four hours a day.

Misguided people either end up becoming impersonalists or materialists. The mentality of the impersonalists is a kind of degradation. They think that everything is material, including the abode of Vaikuntha. Ultimately, they suffer three-fold miseries by becoming materialists. Unless one takes shelter of devotional service, which destroys all miseries, and unless one hears *Srimad-Bhagavatam* from a devotee *Bhagavata,* his ruination is inevitable.

Gross materialists cannot study *Srimad-Bhagavatam* and they cannot properly utter the holy name of the Supreme Lord. One should never hear *Srimad-Bhagavatam* from the worshipers of five demigods, and from those who are followers of Agha, Baka or Putana As Krsna

killed eighteen demons in Gokula— Krsna will destroy the atheistic philosophy

put forth by the servants of Agha, Baka and Putana. One should one glorify them or ask any favor from them.

There are many demons in the guise of demigods who misguide and bewilder innocent people. The dust from the lotus feet of the devotees should be our only goal of life.

Lecture 16

dhyeyam sada paribhava-ghnam abhista-doham tirthaspadam siva-virinci-nutam saranyam bhrtyarti-ham pranata-pala bhavabdhi-potam vande maha-purusa te caranaravindam

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"My dear Lord, You are the Maha-purusa, the Supreme Personality of Godhead, and 1 worship Your lotus feet, which are the only eternal object of meditation. Those feet destroy the embarrassing conditions of material life and freely award the greatest desire of the soul, the attainment of pure love of Godhead. My dear Lord, Your lotus feet are the shelter of all holy places and of all saintly authorities in the line of devotional service and are honored by powerful demigods like Lord Siva and Lord Brahma. My Lord, You are so kind that You willingly protect all those who simply bow down to You with respect, and thus You mercifully relieve all the distress of Your servants. In conclusion, my Lord, Your lotus feet are actually the suitable boat for crossing over the ocean of birth and death, and therefore even Lord Brahma and Lord Siva seek shelter at Your lotus feet."

I offer my respectful obeisances at the lotus feet of that great personality who is always respected by the demigods like Siva and Brahma. He is worshipable by all throughout the universe. Everyone aspires to take shelter of Him. He is capable of removing the contamination of material existence. He is able to award results according to our prayer. He is the object of meditation. Material objects are meant for enjoyment. Therefore, they are not the objects of meditation. He certainly liberates His devotees from all types of miseries. He is the maintainer of the surrendered souls. I offer my obeisances to Him.

Who is this great personality? The process for meditating on this personality is described in the very first verse of *Srimad-Bhagavatam:*

janmady asya yato 'nvayad itaratas carthesv abhijnah svarat ten e brahm a hrda ya adi-kavaye m uhyan t yat surayah tejo-vari-mrdam yatha vinimayo yatra tri-sargo 'mrsa dhamna svena sada nirasta-kuhakam satyam param dhimahi

"O my Lord, Sri Krsna, son of Vasudeva, O all-pervading Personality of

Godhead, 1 offer my respectful obeisances unto You. I meditate upon Lord Krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."

Let that Supreme Lord become the object of our meditation. This subordinate material world is not the controller. The supreme controller is the object of our meditation. This supreme controller has been refered to in the above-mentioned verse as the Mahapurusa.

Vedic literature teaches us *sambandha, abhidheyaand* prayojana. *Srimad-Bhagavatam* is the ripened fruit of the Vedic tree. It supplies us information of the Absolute Truth so that people like us can become encouraged to serve Him. We are always averse to the Lord's service. Servants should always be anxious to serve their master.

Srimad-Bhagavatam deals with narrations about the son of the King of Braja.

The living entities' relationship with the Supreme Lord has been mentioned in the first verse of *Srimad-Bhagavatam.* May that Supreme Absolute Truth be the object of our meditation. We have passed many, many lifetimes meditating on materially enjoyable objects. The word *dhimahi* indicates that we should meditate on Him. We all are qualified to meditate, but as long as we meditate on the objects of this material world rather than meditating on the Supreme Lord, our meditation will be polluted and we should not expect to achieve perfection.

We are simply interested to meditate on objects that are within our control. We are many, but the real object of service is one. The real object of meditation is also one. At present, however, we are meditating on many different objects. The process of meditation was practiced in Satya-yuga. In due course of time,

because of a decline caused by forgetfulness of the Supreme Lord, the process of meditation was replaced.

In the *Srimad-Bhagavatam* (12.3.52), this verse is found.

krte yad dhyayato visnum tretayam yajato makhaih dvapare paricaryayam kalau tad dhari-kirtanat

“Whatever result one obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices and in *Dvapara-yugaby* serving the Lord’s lotus feet one can also obtain in Kali-yuga simply by chanting the Hare Krsna maha-mantra.”

In the beginning of *Satya-yuga,* people used to meditate on the Supreme Lord, Visnu. At that time, they had no object of meditation other than Lord Visnu. Later on, when sin entered and religious principles lost one of its four legs, the process of meditation was replaced by the process of fire sacrifice. People during that time developed a strong desire to perform pious activities. They would perform fire sacrifices as part of their daily duties and in this way, they fulfilled the purpose of meditation.

Later on, in *Dvapara-yuga,* service to the Deity form of the Lord was inaugurated. One can revive his God consciousness simply by worshiping the Supreme Lord in this way. We can collect paraphernalia for the Lord’s worship and in this way, utilize our energy. The Deity form of the Lord is an incarnation of the Lord. The Lord manifests in the form of a Deity so that we can see him. When we approach the Saccidinanda Lord, we should not attribute to Him the nature of temporary, ignorance and unhappiness. Before the start of Deity worship, there is a ritual called *bhuta suddhi*by which the Deity form of the Lord is accepted as fit for our worship. The process of | worship should be conducted according to the *Pancaratrika* system. The Supreme Lord is situated within each and every object as the Supersoul. That Lord is called *puruidvatdra.*

In the Caitanya-caritamrta (1.1.3) it is said:

yad advaitam brahmopanisadi tad apy asya tanu -bha ya atmantar-yamipurusa iti so ’syamsa-vibhavah sad-aisvaryaih purno ya iha bhagavan sa svayam ayam na caitanyat krsnaj jagatipara-tattvam param iha

“What the Upanisads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. Lord Caitanya is the Supreme Personality of Godhead, Krsna Himself, full with six opulence’s. He is the Absolute Truth, and no other truth is greater than or equal to Him.’’

The worship of the Deity can be performed at any time. We all are qualified to worship the Deity, as long as we consider Him to be directly the Supreme Lord. In comparison, it is very difficult to meditate on the Supersoul in one’s heart. The Diety form of the Lord is directly present before us. We should not see Him as meant for our enjoyment or detachment. We should always consider Him to be the object of our service. One should not shout before the Deity, one should not engage in sense gratification before the Deity, and one should not eat before the Deity of the Lord. No improper activities are allowed before the Deity. There are thirty-two kinds of offenses against the service of the Deity.

When the process of meditation became polluted, the process of worshiping the Deity form of the Lord was introduced. Although Vasu, of the upper planetary system, used to worship the Deity form of the Lord in the Satya-yuga, this process became more prominent in the Dvapara-yuga. In the process of arcana, there is also meditation. Deity worship teaches one to render service to the Absolute Truth while surpassing knowledge of the Supersoul and the Quadrupal Forms.

Proper meditation is possible when one gives up thoughts of material enjoyment and only thinks of the object of service. As soon as one thinks that the Deity is a product of matter, one immediately falls into the conception of material enjoyment.

When religious principles declined further—when it lost three legs —the only alternative remaining for attaining spiritual perfection was the chanting of the holy name of the Lord. We have to be careful that we are not misguided by the idea of engaging in the worship of the Deity simply to fill our bellies. When the process of arcana became overwhelmed by various arguments, the arrangement for glorifying Hari was made. Simply by glorifying Hari, one automatically worships Him, performs sacrifice to please Him, and becomes perfect in meditating on Him. That is why glorification cf Hari has been establised as the only religious principle for this age of Kali.

In the *Srimad-Bhagavatam* (12.3.51) it is said:

kaler dosa-nidhe rajann asti hy eko mahan gunah

kirtanad eva krsnasya

mukta-sangah param vrajet

“My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Krsna *maha-mantra,* one can become free from material bondage and be promoted to the transcendental kingdom.”

The more we chant the holy name of the Lord, the more we come closer to Him. Perfection in meditation, in fire sacrifice, л and in Deity worship can be achieved simply by chanting the к holy name of the Lord. The word kali means quarrel. Whatever * we may say, there will be a protest. One party attacks another party. The age of Kali is like an ocean of faults. Although it is an ocean of faults, it has a great quality that no other yuga—Satya, Treta and Dvapara—had.

When someone is very sick and weak, a strong remedy is prescribed. Similarly, chanting the holy name of the Lord can destroy one’s inefficiency in terms of the other three processes and award him the qualification to worship the Lord. The pastimes of Krsna disappeared at the end of *Dvapara-yuga.* The glorification of the Lord was known to everyone. As yesterday’s sunrise and sunset are very fresh in our mind, in the same way, although Krsna concealed His eternal pastimes at the end of the Dvapara-yuga, they remained present in this world through the process of glorification. Only the most fortunate persons were able to directly see Krsna’s eternal qualities, pastimes, associates, forms and holy names when He made His appearance in this world at the end of *Dvapara-yug,* which comes after the twenty-eighth catur-yuga. In this age of Kali, one can easily become liberated from the hands of all inauspiciousness, in thy form of *karma* or jnana, simply by glorifying Krsna.

We are deeply entangled by the conceptions gained from our material knowledge in this world. All the knots of our entanglement can be cut to pieces by the process of *kirtana.* When one chants, one becomes qualified to see things as they are. We can smell the sweet aroma of the Lord’s flower garland simply by chanting the holy name. This was evident when the sages, headed by Sanaka,

became attracted by the sweet smell of the Lord's remnants. By chanting the holy name, one develops a taste for smelling the sweet aroma of the Lord. Then, one automatically loses the sinful mentality of smelling things like essence and perfume for one's personal enjoyment.

atah sri-krsna-namadi na bhavedgrahyam indriyaih sevonmukhe
hijihvadau svayam eva sphuray adah

"No one can understand the transcendental nature of the name, form, quality and pastimes of Sri Krsna through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him."

By the influence of kirtana, the Supreme Lord personally manifests in the heart of the living entities that are inclined toward His service. By the process of kirtana, one automatically realizes the Supreme Lord. *Satyam pararm dhimahi.* We should faithfully meditate on the Supreme Absolute Truth, What is that Absolute Truth? That Absolute Truth is the Supreme Personality of Godhead. The Supreme Lord is sat, or eternal. Material objects stay with the material enjoyers only for some time because their existence is temporary. What is experienced is the reflection of eternity. The Supreme Lord is factual and unchangeable. He is not covered or defeated by anything or by anyone. This is the main symptom of the object of meditation. This fact is manifested before the contaminated living entities of this world in various ways. The hearts of the conditioned souls are influenced by various material conceptions.

Dhamnasvena. The word, *dhamameans* "rays, light or shelter". By the cultivation of knowledge of the Absolute Truth, the desires of the conditioned souls can be purified. The word, *kuhaka* means "covering and deceitfulness." The Absolute Truth is not what we see through our present material senses. Unless one is free from desires for religiosity, economic development, sense gratification, and liberation, one cannot realize the Absolute Truth. The word *sada* means "eternal".

It cannot refer to something material, or to the material time factor.

The Supreme Lord is eternal and fatual, free from illusion and ever existing. To cultivate knowledge of material objects within the three modes of material nature is part of material enjoyment. The mundane *sahajiyas* consider

themselves as gopis and try to enjoy the company of Krsna as their lover while maintaining an intense attachment for enjoying material pleasure. In the process, they actually deny Krsna's pleasure. This is not the way of worshiping Krsna. Worship of Krsna without becoming subordinate to the *gopis* is simply illusory.

The Supreme Lord is the object of knowledge described in the Srimad-Bhdgat'atam. If we try to describe Krsna independently, with our contaminated heart and without following in the footsteps of Sri Caitanyadeva, it will be full of faults. It is not *dhamna svena nirasta kuhakam satyam* if someone sayas that the Absolute Truth is impersonal Brahman or Paramatma. Such a description creates opposition to accomplishing the four objectives of life in relation to the word Bhagavan. That is why Srimad-Bhagavatam has completely uprooted all kinds of cheating religion.

One should become liberated from the conception of measuring everything by means of our sensual perception. We don't have to imagine or concoct anything with regards to the Supreme Lord. *Tejo varimrdam yatha vinimayah.* To see earth, water, fire, air and sky as something else is illusion, or example—to see water in the desert is a mirage and not eality.

Muhyantiyat surayah. Even the demigods are bewildered by the Lord. The demigods are very proud, and the cause of this pride is described in the Bhagavad-gita (3.27):

prakrteh kriyamanani gunaih karmani sarvasah ahankara- vim udhatm
a kartaham it manyate

“The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.”

As soon as one thinks that he is very learned, he is in trouble. In the *Keno-upanisad* it is said:

naham manye suvedet

no na vedet veda ca yo nas tad veda tad veda

na aham manye suveda iti no na vedeti veda ca

”I do not claim to know Brahman fully, nor is it true that I do not know Him at all. Those of us, who have realized Brahman, know Him in truth.”

One who thinks, ”I know everything. I have become a pure devotee,” has not actually traversed the path of devotional service to Hari.

We make mistakes at every step. Because we are covered by illusion, we cannot see the actual truth. Until we are enlightened by the torchlight of knowledge, we cannot see the Absolute Truth, just as even those with eyes cannot see anything in the darkness without the help of a light.

Yatra trisargomrsa. The perishable and limited objects of this world have no existence in the Absolute Truth. There is no question of *mayain* the Absolute Truth. This is confirmed in the *Srimad-Bhagavatam* (2.9.34): *rte ’rtham yat pradyeta*

na pradyeta catmani

tad vidyad atm an o mayam

yathabhaso yatha tamah

“O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.”

There is no illusion in the Supreme Lord, for He is completely transcendental. The Supreme Lord is not present in *maya*. The object of worship and the object of enjoyment are two separate entities. We think that the objects created by *maya* are meant for our enjoyment. For this purpose, we have been given material senses, so that we can smell with our nose and hear with our ears. The three modes of material nature have no influence on the Absolute Truth. The transcendental Supreme Lord has no existence in the kingdom of maya.

The word amrsaindicates that the spiritual energy, the external energy and the marginal energy are present in the Absolute Truth, and that this material world is a manifestation of the Lord’s external energy. It is the place for the conditioned souls’ enjoyment. The conditioned souls in this world consider a temporary relief from distress to be happiness. In other words, to achieve happiness is the natural propensity for all conditioned souls.

The Supreme Lord does not possess any of the three material qualities. Since the energy and the energitic ate non-different, they are one. We become fit to see the Absolute Truth in different perspectives according to our qualifications. God is one—He cannot be many. We have to follow the *ekayana* system and not the godless *sankhayana* system. Still, in the spiritual world there are also varieties. An analytic study of the Absolute Truth will bring one to the conclusion that it is unity in diversity. This conclusion is called *ekayana.*

The spiritual world is beyond the three material modes and it was not created by *maya.* There is no conflict of interest but there is always complete harmony.

Another explanation of *trisargais* that Gokula, Mathura and DvSraka are the three abodes of the son of the King of Braja. Lord Hari is perfect in Dvaraka. He is more perfect in Mathura, and He is most perfect in Gokula. The most perfect feature of Krsna can be seen only by the most purified and enlightened souls. Gokula is the reservoir of all transcendental *rasas.* M athura is com paratively inferior to Gokula.

Lecture 17

mallanam asanirnrnam nara-varah strinam smaromurtman gopanam sva-jano ’satam ksiti-bhujam sasta sva-pitroh sisuh

mrtyur bhoja-pater virad avidusam tattvam param yoginam vrsninam para-devateti vidito rangam gatah sagrajah

SB 10.43.17

"The wrestlers saw Krsna as a thunderbolt, the men of Mathura saw Him as the best of males, the women as personified Cupid, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the universal form, the yogis as the Absolute Truth and the Vrsnis as their supreme worshipable Deity.”

Examples of the five direct *rasas* and the seven indirect *rasas* are given in this verse. The yogis are in *santa-rasa,* the Vrsnis are in *dasya-rasa,* the cowherd boys are in *sakhya-rasa* and *hasya-rasa,* Krsna’s parents are in *vatsalya* and *Karuna- rasa,* the young *gopis* are in *madhurya-rasa,* the non-envious people of Mathura are in *adbhuta-rasa*, the wrestlers are in *vira* and *raudra-rasa,* Kamsa is in *bhayanaka-rasa,* and the foolish offenders who were Kamsa’s priests are in *vibhatsa-rasa.* The rasas of Krona’s enemies are not real, however, but are only a reflection.

The *svayamrupa* Krsna and the *svayamprakasa* Balarama are manifested in Dvaraka as two of the quadruple forms. There is no Pradyumna and Aniruddha in Mathura. The *svayamrupa* Krsna is present in Gokula. Sankarsana is the manifestation of Vasudeva.

Lord Baladeva is the origin of the quadruple forms. Mathura is the abode of knowledge. Dvaraka is the abode of the quadruple forms but these are manifest with two arms. The abode of Dvaraka, where the Lord manifests Himself in His two-armed form is superior to the abode of Vaikuntha, where the Lord manifests Himself in His fourarmed form. Dvaraka is one of the principal abodes of Krsna. Gokula is the abode where transcendental rasas are at their peak. In Gokula, Krsna, the reservoir of all *rasas,* performed His transcendental pastimes. There, the seven secondary *rasas* support and nourish the five primary *rasas.*

Although there is no manifestation of Vrndavana’s *madhurya-rasa* in Mathura, it is not a place of dry knowledge. Secondary rasas, like *raudra,* are present in Mathura. The auspicious slaughter of mundane ethics has been carried out by the killing of the washerman. The Lord is not so impotent that ethical restrictions can be dumped on Him.

The Supreme Lord is eternally present in Dvaraka, Mathura and Gokula. Krsna is not only Brahman and Paramatma, as realized by the students of the *Upanisads,* nor is He merely the second *Purusuvatara,* who is worshiped by the *Purusasukta mantra.* He is the Supreme Personality of Godhead and the controller of all other controllers.

In the *Brahma-samhita* (5.1) it is said:

Isvarah paramah krsnah, sac-cid-ananda-vigrahah, anadir adir govindah, sarva-karana-karanam

“Govinda, Krsna, is the cause of all causes. He is the primal cause, and He is the very form of eternity, knowledge and bliss.”

Drops of the twelve transcendental rasas that are engaged in the service of the Saccidananda Lord, whose form is filled with spiritual variegatedness, and is unchangeable, have fallen in this material world. The Supreme Personality of Godhead possesses the three features of His internal potency—*sandhini,* samvit and *hladini.* Some commentators refer to these features as being the meaning of the word *trisvarga.*

The Lord is fixed in eternity. He is factual in the past, present and future. We should meditate on that Absolute Truth who creates the temporary material world, and whose external energy is known as *maya.* This insignificant universe has been created by the secondary emanation of that Absolute Truth. The visible world, which is understood by sensual perception, is a place of our enjoyment. When one gives up false ego and engages in devotional service to the Lord, he can understand that this temporary material world has been created by the material energy of the Lord.

Everywhere can be seen the presence of the three material qualities. This material world is described as a secondary and nonpermanent manifestation. The conditioned souls who have forgotten Krsna are put into this prison house so that they can act as enjoyers. This is a test for the conditioned souls. The material

universe is created from transformations of the Lord’s energy.

The eternal spiritual abode, which is full of eternal pastimes, has been covered from our vision. As a result of this, im -perfection has been created in one’s actual vision. This world is the shadow of the spiritual world. We should try to go to the original world. If we consider the shadow to be the original, we fall into illusion. The original world is Goloka Vrndavana. There is only one enjoyer and all others are enjoyed. The Supreme Lord is the object of service, and the innumerable living entities are His servants. There is no business there for the living entities other than serving their master.

Here, in this world, the dog-keeper serves his dog, the horse-keeper serves his horse, the veterinary surgeon treats animals, and an altruistic enterprise serves human beings. However, all their service is based on forgetfulness of the Supreme Lord. We spend a lot of time in trying to do good to our family members, to our neighbors, and to our countrymen.

Sometimes, we become almost intoxicated while trying to please the insignificant objects of this world. We become addicted to consuming tobacco, wine and betel nuts. We are continuously attacked by the temporary material objects of this world. Lions and tigers want to eat our flesh; the six enemies, such as lust and anger always attack us; mundane beauty attracts our eyes; and melodious songs enchant our mind. We run to serve anyone who praises us, but the eternal propensity of the spirit soul is to like that.

We are meant for serving the complete whole, the Personality of Godhead. When we serve the forms, qualities, pastimes and associates of the Supreme Lord, we can understand that this material

world is the shadow of the original spiritual world. There is no use running after the shadow. This world is like a phantasmagoria.

In the Bhagavad-glta (7.14) it is said:

daivi hy esa guna-mayi

mamamaya duratyaya

mam evayeprapadyante

may am etam tar anti te

«This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it».

When can we get respite from our material propensity? Only when we learn to worship the Supreme Lord. If we give up the desire to become the master of maya and worship the Supreme Lord, we can get respite from material miseries, as well as material happiness. We are always busy in either praising or finding faults in others. As long as we continue to do so, we will remain absorbed in the material conception of life. If we study *Srimad-Bhagavatam,* however, we can come to clearly understand the nature of reality. The creation consists of three material modes, and is changeable, but the Saccidananda Lord is permanent. As soon as we depend upon our limited experience, we become baffled.

In the *Srimad -Bhagavatam* (11.19.18), this verse is found:

karmanam parinamitvad

a-virincyad amangalam

vipascin nasvaram pasyed

adrstam api drsta-vat

“An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahma there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end. ”

The material universes, created as a result of karma, beginning from *Patala-loka* up to *Brahma-loka,* ate all subject to transformations. The liberated living entities have nothing to do with the fourteen material worlds. Even in the realm of *viraja,*where the three material qualities have no jurisdiction, there is no happiness born of the Lord’s s ervice. In the impersonal abode, the *brahmajyoti*, there is no service to the transcendental Lord.

It is said in the Visnu Purana:

varnasramacaravata purusena parah puman visnur aradhyate pantha nanyat tat-tosa-karanam

“One can worship the Supreme Personality of Godhead, Visnu, by proper discharge of the principles of varna and asrama. There is no alternative to pacifying the Lord by execution of the principles of the varnasrama system.”

These are inferior conceptions. The more we learn about Srinath, Sri Janakinatha and Sri Gopinatha, progressively, the more the contamination within our heart will be cleansed. When we becom e qualified to realize the Absolute Truth, we can actually serve Krsnacandra, who is the only shelter of the twelve kinds of rasas.

Lecture 18

janmady asyayato ’nvayad itaratas carthesv abhijnah svarat ten e brahm a hrda ya adi -kavaye m uhyan t yat surayah tejo-vari-mrdam yatha vinimayoyatra tri-sargo ’mrsa

dhamna svena sada nirasta-kuhakam satyam param dhimahi

SB 1.1.1

“O my Lord, Sri Krsna, son of Vasudeva, O all-pervading Personality of Godhead, 1 offer my respectful obeisances unto You. I meditate upon Lord Sri Krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as i one is bewildered by the illusory representations of water seen I in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him , Lord Sri Krsna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”

We meditate on that Supreme Personality of Godhead, for He is the Absolute Truth. By His effulgence, He dissipates the darkness of the conditioned souls’ material desires. This is the verdict of the propounder of the Bhagavata sampradaya, Sri Krsna Dvaipayana Vedavyasa. He has decided to meditate on the Lord, and he taught this to his followers.

In this verse, the object of meditation is a singular and not plural. The object of meditation is one but meditators are many. When a spirit soul is liberated from all material coverings and designations, he can constantly meditate on the Lord. Meditation should be aimed at the Supreme Lord alone and not on any temporary and limited object. There is a difference between meditating on the Supreme Lord and meditating on objects that are under His control. Meditation on the Supreme Lord is not like meditation on limited mundane objects because

these objects are fit for our enjoyment whereas the Supreme Lord is the object of our service.

Proper meditation includes rendering service to the Lord with all of one’s senses. When meditation on the Lord is disturbed by activities of this external world, it cannot lead one to the perfectional stage. Therefore, meditation must be aimed at the Supreme Lord and it should be performed without deviation.

If the object of meditation is imperfect then the process of meditation also becomes imperfect. That is why the process of fire sacrifice and Deity worship were inaugurated. The result of perfect meditation can be achieved by chanting the holy name of the Lord. The object of meditation is full of spiritual varieties. The material world is perishable and the abode of Vaikuntha is eternal. It is factual and it destroys all illusion.

The spiritual abode belittles the glories of the four objectives of life— religiosity, economic development, sense gratification, and liberation. The Supreme Lord must be the object of our meditation; otherwise we will end up meditating on partial and imperfect objects. The Supreme Lord is the Lord not only of this material world. The conditioned soul’s knowledge is imperfect and limited. That is why—when one develops knowledge of one's relationship with the Supreme Lord, he can understand that the energy by which the Lord directly and indirectly controls the creation, maintenance and annihilation of the material creation is His separated energy. The manifestation of the spiritual world, with its eternal, unlimited, and blissful nature, is an act of the Lord’s primary, or spiritual energy.

May Sri Caitanyadeva, who has revealed this understanding to the living entities of this world, appear in our hearts and shower upon us His blessings. The path of auspiciousness is not confined to the performance of fruitive activities. Fruitive actions have their reactions, and the results of fruitive actions also have their reactions. We are compelled to enjoy the fruit of our karma in our gross and subtle bodies.

Sri Caitanyadeva has delivered humanity from the narrow-mindedness of enjoying the material world with their gross and subtle bodies by cheating others, and from the aspiration of becoming merged into the existence of Brahman or becoming one with the Supersoul. He has accomplished this by explaining *Srimad-Bhagavatam.*

The pastimes of the Supreme Lord, which are enacted by the *hladini* potency of the Lord, have been perverted in this world by the polluted mentality of the living beings. Because there is abomination in material enjoyment, people imagine that in the pure and perfect pastimes of Krsna, there is also abomination. What to speak of this, they say that they cannot find the name of Sri Radhika in Srimad-Bhagavatam. Those living entities who are filled with material desires, who are lusty, and who are condemned in other ways, cannot approach Krsna, nor are they qualified to serve Krsna. Their only wish is to enjoy by cheating Krsna.

Engagement in fruitive activities and the cultivation of knowledge under the influence of illusion cannot give one any benefit. Intelligent people do not fall into that trap, however. Those who are confined to narrowmindedness and thus consider that this material world is the object of knowledge, the knower, and knowledge—for them it is said that this material world is the shadow of Vaikuntha The abode of Vaikuntha is pervertedly reflected as this world where the conditioned souls, who are averse to the service of the Lord, enjoy temporary material objects. Although there may be a similarity between Vaikuntha and this material world, Vaikuntha is eternal and full of variegatedness.

Because of a cheating propensity, as well as due to a lack of proper understanding found in many philosophical literatures, most people cannot understand the actual position of the Supreme Lord. It is to be understood that such people are bewildered. To remove their foolishness, and to help re-establish their relationship with Supreme Lord, the first verse of *Srimad-Bhagavatam* has been presented. Abomination, insignificance, temporary nature, attachment for fruitive activities and limitedness are all symptoms of inauspiciousness. These symptoms are found only in the m aterial world. We cannot take them back to Godhead.

Because the foolish Mayavadis do not know that the Supreme Lord is the supreme controller, they interpret the first verse of *Srimad-Bhagavatam* in such a way as to try and make us believe that the Supreme Lord is only the creator, maintainer, and annihilator of the material world. In this way, they try to establish Him in an inferior position. The first verse of *Srimad-Bhagavatam* is meant for refuting such an imperfect philosophy. Although there is a similarity between Vaikuntha and this material world, the actual nature of this world is opposite that of Vaikuntha. In the material world, there is distress, limitation of consciousness, and foolishness.

Here, we try to enjoy everything with our blunt material senses and we try to pose ourselves as very learned. The material world, which is created by the Supreme Lord, is also full of varieties. To establish the all-powerful Lord as impersonal, to negate the philosophy that the Lord is transcendental to the three modes of material nature, and to pass off godlessness as religion are symptoms of audacity on the part of those who are opposed to devotional service.

In the spiritual world, everything is eternal, full of knowledge and bliss. There, the three aspects of the internal potency—*sandhini*, samvitand *hladini*—are present. In the material world, everything is changeable, perverted and under the control of the three modes of material nature. There is no abomination and destruction in the spiritual abode. Everything there is faultless, whereas everything here is full of faults.

The word *artha* means "material object". The word *authesu* is plural. We are always running after the sense objects—form, taste, smell, sound and touch. We cannot know everything but the Supreme Lord knows everyone's requirements. We are servants of lust and anger. One who has material conceptions that are polluted by material time cannot understand the Supreme Lord.

Human beings are very ambitious. They have a tendency to run towards bigger and bigger objects of enjoyment. Ordinary living entities disregard the Supreme Lord when He descends in this world.

As stated in Bhagavad-gita (9.19):

tapamy aham aham varsam nigrhnamy utsrjami ca am rtam caiva m rtyus ca sad asac caham arjuna

"O Arjuna, I give heat, and I withhold and send forth the rain. Iam immortality, and I am also death personified. Both spirit and matter are in Me."

If the Supreme Lord had been a mere subject of mundane literature, He would have been approachable by us. However, He is the Almighty.

Although He is transcendental, He has the power to crush the so-called greatness of this world. Paramatma and Brahman are not superior to the sweet feature of the Personality of Godhead. The greatness of opulence cannot compete with His sweetness. If the word *Isvara* refered to Brahman and Paramatma the word *Paramesvara*would refer to Krsna

Krsna is the personification of all transcendental mellows, This material world is created by Him. To think that there is nothing beyond this material world is an imagination and an example of imperfect knowledge. When one fails to understand the spiritual nature, on account of his foolishness, it is to be understood that he is conditioned by *maya*, and is situated on a platform of mixed consciousness.

The material world has emanated from the Supreme Lord. Human beings proudly think themselves to be the enjoyers of this material world. This world exists for some time and then is destroyed in due course of time. The material world is the field of action. Inaction is better than fruitive action. The conception of the jnanis is better than that of the *karmis*. The conception of the transcendentalists is best of all, however. They have realized the temporary nature of fruitive activities.

In the Srimad-Bhagavatam (11.19.18), it is said:

karmanam parinamitvad a-virincyad amangalam vipascin nasvaram
pasyed adrstam api drsta-vat

"An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahma there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."

We feel happiness and distress in this world because we think ourselves to be the doers of everything. We reject distress by welcome happiness. How does one feel happiness? To attain real happiness, one should cultivate Krsna consciousness. The feature of sweetness is superior to the feature of opulence. Relishing sweetness means to attain the shelter of the hladini potency. We all possess a tiny portion of the hladini potency. Our thirst for enjoying material happiness is the perverted form of the *hladini* potency.

Somehow or other, we have to liberate ourselves from the materiel concept of life. We are cheating ourselves by thinking, "I am the enjoyer and this world is meant for my enjoyment. Let everyone serve me."

This mentality is a cheating mentality. Only the Absolute Truth can claim to be the enjoyer. He is capable of fully enjoying. If we utilize all objects in the

service of the Lord, our material disease in the form of “I am the enjoyer” will be cured. This material world has been created to test us. Animals cannot think that they are not the enjoyers—only human beings can think like that if their intelligence is pure.

The innumerable living entities that have no interest in meditating on the Supreme Lord are more or less animalistic. They are unable to understand the greatness and the supremacy of the Lord. However, if one receives the mercy of the most merciful Lord’s hladini potency, one can easily realize the sweet feature of the Personality of Godhead.

Sri Rupa Gosvami Prabhu has glorified the Supreme Lord in the verse beginning with *anarpita carim.* He prayed that Sri Caitanyadeva, who had mercifully distributed His own devotional service, might appear in our hearts.

anarpita-carim cirat karunayavatimah kalau samarpayitum unnatojjvala-rasam
sva-bhakti-sriyam harih purata -sundara -dyuti-kadamba -sandipitah sada
hrdaya-kandare sphuratu vah saci-nandanah

“May the Supreme Lord who is known as the son of Srimati Sacidevi be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love.”

Lecture 19

In Vaikuntha, there is only enjoyment. There is neither any abomination nor any anxiety in Vaikuntha. The Supreme Lord is fully cognizant of the variegatedness of Vaikuntha. He is the knower, the witness, and the transcendental Lord of all. On the other hand, we are ignorant, illusioned, and self-worshipers. This conception has brought about our own ruination. We are not God, although we are similar in nature. We are parts and parcels of the Saccidananda Lord. Because we are minute in quantity, we have a tendency to be illusioned, as well as to be liberated. Only the Lord can award us true benediction. To whoever He displays His mercy, He takes away all material possessions.

This is confirmed by the Lord Himself in the *Srimad-Bhagavatam* (10.88.8):

yasyaham anugrhnami

harisye tad-dhanam sanaih tato dhanam tyajanty asya svajana duhkha-duhkhitam

“The Personality of Godhead said: If I especially favor someone, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another.”

In other words, if someone has a desire to give up material enjoyment but somehow or other is unable to do so and thus suffers, the Lord takes away all of his enjoyment. This act is an example of the Lord's com passion.

This material world is like a dream. One's nature, as well as the reactions of karma performed by the gross and subtle bodies, is transferred to the next body. In this way, we become subject to repeated birth and death and thus suffer continuously. It is not proper to think that the Supreme Lord is like one of us. Those who discuss Srimad-Bhagavatam know very well that the living entities are servants of the Supreme Lord, and not the objects of service. The Lord, who is served by liberated souls, is the only object of service. He is not anyone's order supplier.

There is an uninterrupted loving relationship between the liberated souls and the liberated object of service. We mistake the love between animals, the love

between parents and children, and the love between wife and husband as real love. The shadow of an object cannot be called the original object. To do so would be illusion born of nescience.

On the strength of their material knowledge, human beings have become foolish, suspicious and atheistic. There is a severe famine of spiritual knowledge in this world. Because no one is interested in discussing subjects in relation to the Supreme Lord, topics of material enjoyment have become the main subject matters for discussion in this world.

Brahma is a demigod empowered by the Lord, entrusted with the responsibility of creation. His job is to create the various types of bodies, such as human beings, animals, birds and insects. Even the abode of Brahma is full of inauspiciousness and imperfection. The same applies to the abode of Siva, who annihilates the universe.

The Mayavadis say that the material world does not exist—that it has no objective existence. They say that our experience is like seeing a dream while in ignorance. However, *Srimad-Bhagavatam* says that the material world is factual but temporary.

When one gives up engagement in fruitive activities and engages in devotional service, he can realize the three features of the Lord's internal energy. The Lord is *svenaiva rajate* or self-effulgent. He is not illuminated by anyone or anything. If we have the proper eyes and qualifications, we can see Him. We have to see the Lord by His mercy.

It is stated in the *Katha Upanisad* (2.2.15), *Mundaka Upanisad*(2.2.10) and *Svetasvatara Uapanisad*(6.14):

na tatra suryo bhati na candra-tarakam nema vidyuto bhantikuto'yam agnih tam eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati

"There (in the spiritual sky) the sun does not shine, nor does the moon, the stars or lightning as we know them, what to speak of ordinary fire. It is by the reflection of the spiritual sky's effulgence that everything else gives light, and thus through its radiance this entire universe becomes luminous."

The Supreme Lord is eternally manifest. The sun rises only | for some time and then goes out of sight. There is no existence of the material sun in the spiritual

sky, and there is no moon, stars, lightening and fire. In the spiritual sky, everything is illuminated by the Lord's effulgence. Our sun is illuminated because of the Lord's effulgence. His bodily rays are reflected by the sun, and this helps us to see in this world.

The Supreme Lord is fully independent. He does not require anyone's help. Only by the process of devotional service can one attain Him. Devotional service is a complete and independent process. It does not require any help from *anyabhilasa*—karma, jn3na or yoga. Performance of pious activities does not qualify one to attain devotional service. Worldly knowledge and knowledge of Brahman cannot qualify one to attain devotional service. These follow devotional service from behind.

This is confirmed in Sri Krsna Karnamrta:

bhaktis tvayi sthiratard bhagavan yadi syad daivena nah phalad divya-kisora-murtih muktih svayarh mukulitdsjalisevate 'sman dharm artha-kam a-gatayah sam aya-pratiksah

"If I am engaged in devotional service unto You, my dear Lord, then very easily can I perceive Your presence everywhere. And as far as liberation is concerned, I think that liberation stands at my door with folded hands, waiting to serve me—and all material conveniences of dharma [religiosity], artha [economic development] and kama [sense gratification] stand with her."

Everything automatically comes to a devotee. When one's devotional service is awakened, detachment and knowledge are automatically achieved.

As a result of Brahma's expertise in the field of creation, this material world has been manifested. Sri Krsna revealed the knowledge of the Vedas to the heart of Brahma. He also revealed that He Himself is the personification of sweetness—that Narayana is His opulent feature —and that He is the source of the quadruple forms, such as Vasudeva and San-karsana, as well as the three *Purusavataras*—Karana, Garbha and Ksrodakasayi. This is described in Srimad-Bhagavatam. This knowledge was revealed even before the material creation took place.

In the *Srimad-Bhagavatam* (2.9.32), it is said:

yavan aham yatha-bhavo yad-rupa-guna-karm akah tathaiva tattva-vijnanam astu te mad-anugrahat

“All of Me, namely My actual eternal form and My tran scendental existence, color, qualities and activities —let all be awakened within you by factual realization, out of My causeless mercy.”

Verses like this reveal true knowledge of the Absolute Truth. Brahma is a subordinate living entity. He is the creator, Visnu is the protector, and Rudra is the annihilator. Lord Krsna is the source of all of them. The dem igods, as well as learned scholars, are bewildered by His greatness. Their knowledge is limited to the region of bhur-bhuvah-svah. They have no jurisdiction beyond this.

In order to enlighten ignorant people, Vedavyasa composed *Srimad-Bhagavatam* and so, this is his verdict—he instructed all of us to meditate on the Supreme Lord. In order to bewilder foolish people, he compiled many *rajasikarnd tamasika Puranas.* There are topics of bewilderment in all the Puranas, except *Srimad-Bhagavatam.*

Vedavyasa has written in the *Srimad-Bhagavatam* (1.7.4-7)

bhakti-yogena manasi samyak pranihite m ale apasyat purusam purnam mayam ca tad-apasrayam yaya sammohito jiva

atmanam tri-gunatmakam paro ’pi manute ’nartham tat-krtam cabhipadyate anarthopasamam saksad bhakti-yogam adhoksaje lokasyajanato vidvams cakre satvata-samhitam yasyam vaisruyamanayam krsne parama-puruse

bhaktir utpadyate pumsah soka-m oha-bhayapaha

“Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yogal without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.”

“Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.”

“The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this

Vedic literature, which is in relation to the Supreme Truth."

"Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Krsna the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness."

If you want to become free from lamentation, fear and illusion, just take shelter of devotional service. Instead of serving dogs, horses, other animals, human beings and demigods—serve the lotus feet of Krsna. The Lord is ready to reciprocate with us.

In the *Bhagavad-gita* (10.4.11), He has said, "As one surrenders unto Me, I reward him accordingly." If we desire to serve Him in any of the five rasas, the Lord displays His mercy accordingly. For those who are indifferent to the Lord's service, the observance of *Ekadasiis* useless. They simply increase their bile — they do not please Lord Hari. To attain Lord Hari, one must discuss topics in relation to Him.

The conditioned souls have become narrow-minded in this material world. They have been captured by the network of lust, hunger, and other enemies. If you want to be delivered from material existence, you will have to take shelter of the Supreme Lord. Our relationship with the Supreme Lord is described in the first verse of *Srimad-Bhagavatam.*

Lecture 20

We have forgotten Krsna. We try to avoid the person who comes to help us reach Krsna, and we always remain busy in cheating others and engaging in fruitive activities. Our disease is that we think we know everything. Those who are foolish, who are averse to the Suprem e Lord, and who have no knowledge of the Absolute Truth, certainly lack a service attitude. They consider themselves to be enjoyers and travel throughout the fourteen worlds, accumulating wealth, women and fame. Their main purpose of life is to gratify their senses. *Srimad-Bhagavatam* has called such people animals.

One who stops gratifying Krsna's senses, who stops his senses from serving the master of the senses, and who thinks that he alone is the enjoyer, certainly does not want perfection in life. We are so unfortunate that we have no attraction for hearing *Srimad-Bhagavatam.* Rather, we want to oppose *Srimad-Bhagavatam* and thereby increase our foolishness.

Material enjoyment leads us to hell, or else inflicts us with threefold material miseries. We have to become inclined to the Lord's service. We should not stifle our service attitude toward the Lord and remain interested only in worldly considerations. The sinful propensity for material enjoyment is due to an absence of interest in the Absolute Truth. While trying to ascertain the process for attaining the goal of life, one should carefully discuss the second verse of *Srimad-Bhagavatam,* which begins with *dharmah projhita kaitavah.*

There are differences in opinion with regards to religious principles.

Some say that study of the Vedas is the best form of religion whereas others say that travelling to holy places is the best form of religion. Factually, the highest perfectional stage of religion is to worship the lotus feet of Govinda. Sim ply by worshiping the lotus feet of Krjna, all perfection is achieved. In this world, both types of knowledge —mundane and transcendental—are available.

When a person considers this material world as all in all, he forgets the Supreme Lord, who is the controller of material nature. By considering the Lord of the universe, Brajendranandana, to be a mere demigod, one invites inauspiciousness.

Many people wrongly conclude that the Gaudiya Matha covers the actual

teachings of the *Srimad-Bhagavatam* and the Gosvamis' literature and preaches something else. They also think that the mundane *sahajiyas* ate the actual preachers of this philosophy. However, we say that by putting on *tilaka,* wearing neck beads, and dressing as a Vaisnava while searching after money, women and fame is not the real result of studying *Srimad-Bhagavatam.* Indeed, their so-called recitation of *Srimad-Bhagavatam* should be stopped.

In 1904, I started to explain *Sri Caitanya-caritamrta* at Nilacala, and many people came to hear me, although the majority of them could not understand what I was speaking. Those who are simply busily engaged in eating and sleeping are thousands of yojanas away from Vaisnavisam. We have no competition with them. We are thousands of yojanas away from people who are averse to Krsna. Our relationship is with those who have a sincere desire to hear *Srimad-Bhagavatam.*

Srimad-Bhagavatam should be recited to people who are fully surrendered to the Lord. At the same time, it is also one of our main duties to help those who are suffering. Nowadays, however, there is danger in doing this. If there is a quarrel between two parties and if a third party comes forward to settle the dispute, he gets the stick. It is something like this—a man goes to save a drowning man and the drowning man tries to drown his savior.

There is a verse in the *Srimad-Bhagavatam* (SB 11.2.46) that states:

isvare tad-adhinesu balisesu dvisatsu ca

prema -maitri-krpopeksa yah karoti sa madhyamah

"The intermediate Vaisnava has to love God, make friends with the devotees, instruct the innocent and reject jealous people."

We should keep those incorrigible people who are envious of the Lord away from us. Also, one should not instruct the holy name to faithless people and if one does so, one commits an offense. However, faithless people are nowadays making a show of taking harinama initiation from a spiritual master and thereby becoming misguided. The spiritual master also says, "Do whatever you like. Just give me the annual *daksina.* But, one who is offensive cannot properly chant the holy name of Lord Hari.

A real devotee enters into the Deity room to worship the Lord and a fake devotee

enters the Deity room to steal. We have heard like this. Narottama dasa Thakura has sung, *asatyere satya karimani* or, such people accept the truth as false and, *adhane yatana kari dhana teyaginu* or, they reject the treasure and accept cheap objects.

These discussions are not mere stories—they are meant for attaining the qualifications to serve Lord Hari. It is not good to cheat oneself as well as others while posing oneself as the most intelligent of men. If one glorifies the objects of this material world, we become disappointed. By taking shelter of the holy name, one's mundane conceptions become eradicated. Therefore, it is the duty of everyone to give up *namabhasa, namaparadha*, and the association of non-devotees, and take shelter of the holy name.

It is stated in the *Bhakd-rasamrta-sindhu: srimad-bhagavatarthanam asvado rasikaih saha sajatiyasaye snigdhe sadhau sangah svato vare*

"One should taste the meaning of 5rimad-Bhagavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and who are endowed with a similar type of affection for the Lord."

The point is that if one thinks that this material world is everything, he will continue to remain in darkness. The pastimes of the Supreme Lord are factual, eternal and full of knowledge. There are no miseries on the spiritual platform . There is only newer and newer bliss. We have to reach that supreme abode of the Lord.

The Supreme Lord is directly present in front of us (Srila Bhaktisiddhanta Sarasvati Thakura is pointing at the Deity in the temple). Do not think that the Deity form of the Lord is made of wood or stone.

When your heart becomes purified, you will see that the Deity is not a lump of matter, nor an object of out enjoyment. Rather, He is the Supreme Absolute Truth. This is the meaning of purification of one's existence.

In this regard, one should discuss the following verse from the *Padma Purana:*

arcye visnau sila-dhirgurusu nara-matir vaisnave jati-buddhir visnor va vaisnsnavanam kali-mala-mathanepada-tirthe mbu buddhih

sri-visnor namni manure sakala-kalusa-he sabda-samanya-buddhir

visnau sarvesvarese tad-itara-sama-dhiryasya va naraki sah

“One who thinks the Deity in the temple to be made of wood or stone, who thinks of the spiritual master in the disci-plic succession as an ordinary man, who thinks the V aisnava in the Acyuta-gotra to belong to a certain caste or creed or who thinks of caranamrta or Ganges water as ordinary water is taken to be a resident of hell.”

Lecture 21

dhyeyam sada paribhava-ghnam abhista-doham drthaspadam siva-virind-nutam saranyam bhrtyarti-ham pranata-pala bhavabdhi-potam vande maha-purusa te caranaravindam

SB 11.5.33

‘My dear Lord, You are the Maha-purusa, the Supreme Personality of Godhead, and l worship Your lotus feet, which are the only eternal object of meditation. Those feet destroy the embarrassing conditions of material life and freely award the greatest desire of the soul, the attainment of pure love of Godhead. My dear Lord, Your lotus feet are the shelter of all holy places and of all saintly authorities in the line of devotional service and are honored by powerful demigods like Lord Siva and Lord Brahma. My Lord, You are so kind that You willingly protect all those who simply bow down to You with respect, and thus You mercifully relieve all the distress of Your servants. In conclusion, my Lord, Your lotus feet are actually the suitable boat for crossing over the ocean of birth and death, and therefore even Lord Brahma and Lord Siva seek shelter at Your lotus feet.”

tyaktva su -dustyaja-surepsita-rajya-laksmim dharmistha arya-vacasa yad agad aranyam maya-mrgam dayitayepsitam anvadhavad vande maha-purusa te caranaravindam

SB 11.5.34

“O Maha-purusa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a brahmana’s curse. Out of sheer mercifulness You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Syamasundara.” O Supreme Personality of Godhead, you gave up all kinds of opulence, which is very difficult to give up, and took shelter of the supreme religious principle.

The Supreme Lord is always served by His fragmental parts and parcels.

Because He is the Supreme Lord, He is served by all living entities because they are subordinate to Him, as well as by their controllers.

The Lord is especially affectionate to His devotees. Although He is the object of worship—in order to relish the highest mellows of devotional service, He accepted the role of a devotee. He could not experience this highest mellow because He Himself is its object.

He gave up His household life for the sake of preaching.

He also gave up the path of impersonalism followed by the M5yavadis. He voluntarily gave up all forms of enjoyment and took shelter of Vrndavana. He also showed by personal example how liberated souls should serve Krsna in the mood of the daughter of Vrsabhanu.

The following verse was composed by Srila Srinath Cakravarti:

aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam ramya kacid upasana vraja-vadhu-vargena va kalpita srimad bhagavatam pramanam amalam prema pum-artho mahan

sri-caitanyamahaprabhor matam idam tatradarah naparah

"Devotional service is further defined in the following words of Sri Caitanya Mahaprabhu: "The highest kind of worship is the worship of Sri Krsna, the Supreme Personality of Godhead. Just as Lord Krsna is worshipable, similarly His place of pastimes, Vrndavana-dhama is also worshipable.

The highest kind of worship is demonstrated by the gopis of Vraja. Srimad-Bhagavatam is the spotless Purana and the supreme evidence. Love of God is the ultimate goal of life. This is the philosophy propounded by &ri Caitanya Mahaprabhu. We respect His conclusion and have no concern for other philosophies."

Sri Caitanyadeva has taught everyone the process of worshiping Krsna that was followed by the damsels of Braja. Since He Himself is the object of worship, He relished His own self.

In the *Lalita-madhava-nataka* (8.2.8), it is stated: *aparikalita-purvah kas camatkara-kar! sphurai mama gariyan esamadhurya-purah ayam aham api*

hantapreksya yam lubdha-cetah sa-rabhasam upabhokrnm kamaye radhikeva

“Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Srimati Radharani.”

The Supreme Lord’s intense desire to relish the transcendental mellows described in the above verse was fulfilled when He appeared in this world as Sri Caitanya Mahaprabhu. Therefore, the word Mahapurusa certainly refers to Lord Sri Gau-rasundara. Many people say that the verse, taktva *sudustyaja*
is applicable to Ramacandra, the husband of Sita but Sri Krsna Caitanyacandra, who is the covered incarnation of Godhead, put some covering on this topic and made an arrangement to look at it from a different angle of vision.

Our object of meditation is the Supreme Personality of Godhead. *Srimad-Bhagavatam* has described Krsna’s pastimes with the gopis but it concealed the Lord’s pastimes in separation that nourish the pastimes of enjoyment. That topmost goal and most coveted objective was displayed by Sri Gaurasundara. Therefore, let the conclusion of Srimad-Bhagavatam as preached by Sri Gaurasundara be the object of our discussion.

When we discuss the science of one’s relationship with the Supreme Lord, we find the following verse from Sri *Caitanya-caritamrta.*

veda-sastra kahe — ‘sambandha’, ‘abhidheya’, ‘prayojana’

krsn a ’ — prapya sam ban dh a, bh akti ’ — praptyera sadh an a

CC Madhya 20.124

“The Vedic literatures give information about the living entity’s eternal relationship with Krsna, which is called sambandha. The living entity’s understanding of this relationship and his acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana.”

So that the living entities will not consider themselves one with Brahm an by following the path of illusion, Sri Gaurasun- dara had to give up the path of enjoyment and the cultivation of impersonal knowledge and take shelter of

devotional service. He did not instruct about Mayavada and self-worship as a deceitful *sannyasi* might do. Ordinary people think that Gaurasundara revealed the mood of a devotee but He Himself is the object of worship. If He had made even a slight gesture that a devotee would one day become God, the philosophy of impersonalism would have devoured the entire world. He delivered humanity from the misconceptions that we are God, that we are enjoyers, that this material world is meant for our enjoyment, that there is no variety in Vaikuntha, and that Vaikuntha was created by maya.

The first verse of Srimad-Bhagavatam that Sri Krsna Dvaipayana Vedavyasa composed describes one's relation-ship with the Supreme Lord. We will discuss this elaborately because many people are eager to hear about this. When we explain the Tenth Canto of Srimad-Bhagavatam , this topic will be discussed extensively.

We have already discussed sambandha the last two days. Today, we will discuss *abhidheya*.It is necessary to discuss abhidheya, along with sambandha.

The second verse of Srwiad-Bhfigavatam teaches us about *abhidheya.* The catuhfloki Bhagavatam was first spoken by Sri Narayana. This Srimad-Bhagavatam describes the process of pure devotional service that is completely free from any tinge of karma and jnana, and which is the topmost religious principle for compassionate saintly persons who are nonenvious.

This religious system is completely aloof from the desire for religiosity, economic development, sense gratification, and liberation. By cultivating Srimad-Bhagavatam, one's material miseries are vanquished, one's ignorance is destroyed, one is awarded supreme bliss, and one advances on the path of realizing the Supreme Absolute Truth.

Simply by cultivating *Srimad -Bhagavatam,* Lord Hari captures the heart of the non-envious, pious listeners. What then is the need of following any other process or studying any other literature? *Srimad-Bhagavatam*, the topmost literature, should be heard eternally.

Lecture 22

First, one should hear *Srimad-Bhagavatam.* Then, one should discuss *Srimad-Bhagavatam* and finally, one should analyze *Srimad-Bhagavatam.* Somehow or other, *Srimad-Bhagavatam* should always remain in the path of one's memory. Hearing, chanting and remembering *Srimad-Bhagavatam* is one of the principle limbs of devotional service. *Srimad-Bhagavatam* includes the Supreme Lord and His devotees.

In the Caitanya-caritamrta (Adi 1.99) it is said:

eka bhdgavata bada-bhagavata-sastra ara bhagavata-—bhakta bhakti-rasa-patra

"One of the bhSgavatas is the great scripture Trimad-Bhagavatam , and the other is the pure devotee absorbed in the mellows of loving devotion."

Srimad-Bhagavatam is transcendental sound vibration in the form of a book. Those who worship the Supreme Personality of Godhead, who is the goal of *Srimad-Bhagavatam,* are devotee *bhagavatas.* So, our philosophy is that reciting *Srimad-Bhagavatam* and cultivating the transcendental sound vibration are one and the same.

Srimad-Bhagavatam is non-different from the Absolute Truth. It contains Krsna's pastimes and the pastimes of Krsna's incarnations. Therefore, we should worship *Srimad-Bhagavatam.* The sun-like *Srimad-Bhagavatam* has appeared in a Deity form and we should worship it. Glorification of Krsna's pastimes is the worship of the sun-like *Srimad-Bhagavatam*.

Among the five limbs of devotional service, chanting is the principal limb. The glorification of Krsna's names, forms, qualities, associates and pastimes are nicely described in the *Srimad-Bhagavatam.* Let the descriptions contained in *Srimad-Bhagavatam* become the object of our cultivation. But who is qualified for such cultivation?

There is a saying in Bengal, *yata chila nada bune saba hala kirtune kaste bhengegadala Karatala* or, all the laborers left their jobs and became chanters. They broke their choppers and made them into *karatalas.*

If we all become like this, it will not help. One has to become qualified before studying *Srimad-Bhagavatam* otherwise, one may be misguided and think *Srimad-Bhagavatam* to be a literature for impersonalists. Many people try to pierce the hearts of the devotees by preaching that the philosophy of impersonalism is the subject matter of *Srimad-Bhagavatam.* Their aim is to distort the sublime principles of *Srimad-Bhagavatam.* Moreover, mundane sahajiyas look for the opportunity of material enjoyment in *Srimad-Bhagavatam.* That is why *Srimad-Bhagavatam* declares that the non-envious saintly persons are qualified to study Srimad-Bhagavatam .

Srimad-Bhagavatam is full of discussions of supreme religious principles. It does not encourage any so-called religious system. The highest religious principles of the non-envious, exalted personalities are described in the £rimad-Bh3gavatam. *Srimad-Bhagavatam* is not food prepared for greedy people who are covered by material enjoyment and are desirous of wealth, women and fame.

The impersonalists say that *Srimad-Bhagavatam* is very harmful and so we should reject it and study Vedanta and the (Jpanijads. They say that those who hear *Srimad-Bhagavatam* will indulge in sinful activities and thus go to hell. Actually, those who hate *Srimad-Bhagavatam* are certainly nondevotees and most envious.

Whether because of ignorance or because of the prominence of the modes of passion and ignorance, those who oppose *Srimad-Bhagavatam* are no doubt sinful. As a result of indulging in sense gratification, they will certainly go to hell. People who are against *Srimad-Bhagavatam* consider the mellows of devotional service to the Supreme Lord to be opposed to their own enjoyment and so they walk on the path to destruction. What is the use of increasing one’s sense gratification while externally making a show of following religious principles!

Srimad-Bhagavatam contains descriptions of the transcendental religion that is completely free from the cheating propensity. The supreme religious principle is to know the Absolute Truth and it is most auspicious. By this process, the three-fold material miseries will be completely uprooted. The more one thinks about religiosity, economic development, sense gratification, and liberation —the more one will be afflicted by the three-fold material miseries. Thinking about religiosity, economic development and sense gratification means thinking about

material enjoyment.

Even if one goes to the heavenly planets and enjoys there, he will still have to come back when his piety is exhausted. The impersonalists think that they will reject everything and merge into Brahman, but there is no possibility of attaining liberation with this conception. The philosophy of oneness preached by the Mayavadis is completely unreasonable. It is even worse than dreaming. The impersonalists' aim is to che at themselves and the Supreme Lord. This is the symptom of the envious non-devotees.

The impersonal conception found in the verses beginning with *yenye'ravindaksa, sreyah srtirh, and naiskarmam api acyuta bhava* are said to be the mindset of ignorant people. The explanation of Vedanta should not be based on impersonalism. The desires for material enjoyment and renunciation are produced from the propensity of cheating the worshipable Lord out of awarding the desired results to His eternal servants. Material enjoyment is flickering and the desire for liberation is imaginary.

Material activities will come to an end—that is easily understandable. But, to think that spiritual activities will come to an end is an example of utter foolishness. Such a mentality is born of the mode of ignorance. The Vedic literature never encourages us to think that we can become God and yet, foolish people maintain such a sinful mentality. This is due to enviousness. When lust, anger, greed, illusion and pride are combined, this creates envy. When material desires are not fulfilled, anger arises. Enviousness is the result of remaining situated as a servant of the five enemies, headed by lust. If the influence of any of these five enemies is decreased, one's enviousness will also decrease. When one is liberated from the clutches of these five enemies, he is qualified to hear *Srimad-Bhagavatam.*

The word *kaitava* means, "cheating". Sridhara Svamipada has described the word *kaitava* as follows: To desire the three objectives of life, namely religiosity, economic development and sense gratification, is *kaitava* or cheating, and the desire for liberation is bigger cheating.

People worship the Lord of sacrifice by the performance of *jyotistystoma*and *sautramuni*fire sacrifices, and then eat animal flesh.

If they want to eat meat, let them, but why should they do so in the name of

religion or in the name of the Lord?

The evil mentality of desiring liberation is big cheating by which people want to destroy Visnu by Rudra. It is not possible to annihilate Visnu, but it is possible to annihilate Rudra. The demon, Vrkasura, took a benediction from Rudra that if he were to touch anyone's head with his hand, that person would be burnt to ashes. Then, it so happened that Vrkasura tried to kill Rudra by touching his head but in the end, Lord Visnu protected him.

Actually, impersonalism, or merging into the existence of Brahman, is self-deceit. One must avoid this m entality at all costs. The im personalists think that beyond material miseries there is happiness but they want to become happy without the Lord. It is improper to neglect the eternal service of Visnu. There is no bigger cheating than this. Chanting mantras, undergoing austerity and practicing meditation are all useless if they are done for one's own self-interest.

The impersonalists think, "Let me become happy and let the Supreme Lord be destroyed. Let me become impersonal so that there will be no more lamentation and illusion. We need to worship the Lord only to get our work done. When our work is finished, we can reject Him."

Sri Krsna Caitanyadeva and the Vaisnava *acaryas* have shown the insignificance of material enjoyment and liberation. Those who endeavor for religiosity, economic development, sense gratification, and liberation are non-devotees and do not like to hear *Srimad-Bhagavatam*. They will hear anything but descriptions of the supreme religious principles.

The devotees are interested in eternal subjects. They do not get involved in worldly matters. We have to inquire about the Absolute Truth. As long as one thinks that the four objectives of life are his ultimate goal, he can never become free from envy. Knowledge of the Absolute Truth is all -auspicious. The Absolute Truth is the son of the King of Braja and the be -loved Lord of Radha. Everything else is temporary and mixed. Everything other than the service of Sri Sri Radha-M adana Mohana, Sri Sri Radha-Govinda and Sri Sri Radha-Gopinatha is a mixture of unreal subjects of knowledge. Such knowledge is like receiving a huge amount of wealth in one's dream.

Who can actually know the Absolute Truth? Only the non-envious devotees. Those who know transcendental religion do not aspire for insignificant pleasure.

“Let me enjoy without Krsna.” This is the mentality cf sense enjoyers and it is born from aversion to Krsna. As soon as we are bereft of Krsna’s service, our head becomes filled with rubbish. On the other hand, when one attains knowledge of the Absolute Truth, one engages in

beneficial acts and all of his *anarthas* are vanquished.

Great philosophers have said that one should follow religious principles to remove the three-fold material miseries.

It is said, *dharmenagamanarh urdham tad viparitam bhavati adharmena*, that by following dharma, one makes advancement and by following *adharma,* one attains the opposite result, or goes to hell. However, even this understanding will not enable one to attain the ultimate goal of life. By performing pious activities, one can at the most reach the highest planet in this world, the abode of Brahma.

“I am the doer, I will gain profit, I will cheat the Lord, I will not give anything to my brothers.” Such a mentality is found among sinful enjoyers.

The son of the King of Braja, Lord Gopala, is the son of Yasoda. He is the Supreme Truth, the Supreme Personality of Godhead, and the origin of everything. Realization of Krsna is not partial like realization of Brahman or Paramatma. The son of Nanda possesses inconceivable energies.

Ordinary mental speculators remain far away from the Lord. By studying *Srimad-Bhagavatam,* especially the Tenth Canto, all doubts about the supremacy of the Lord will be removed. One’s understanding of the Absolute Truth will not remain inconclusive or vague. He is the supreme proprietor.

Oneness and distinction is experienced when we try to find a difference between two objects in this world, but there is no such thing in the original object. We have discussed this before —that there is a similarity between the Supreme Lord and the living entities, but the living entities are never to be considered equal to or greater than the Supreme Lord.

If one reads the *Narayana Upanisad* and thinks that Lord Narayana is poor or that He is an ordinary horse, his ruination is inevitable. It is like the policy of Padma. Padma was the wife of King Ugrasena. Krsna came with Balarama from Vrndavana to Mathura and killed the miscreant, Kamsa, and then established Kam sa’s father, Ugrasena, as the King of Mathura. The residents of Vrndavana

became overwhelmed with the desire to take Krsna back to Vrndavana. Their intense love for Krsna was the cause of this eage rness.

Not understanding this, Padma thought that the cowherdmen of Vrndavana, headed by Nanda, wanted to take Krsna to Vrndavana so that they could make Him work and earn. That is why she said, “L et us make an estimate of how much Nanda has spent for taking care of Krsna. Let us also estimate how much Krsna has earned as His fee for tending the cows. We can then deduct this amount from their taxes and if there is still money owed to them, we can give it. If they owe us some money then we can excuse their debt. In this way, if we pay them for taking care of Krsna, they will no longer claim that He is theirs."

Without understanding the nature of pure love of God, the reciprocation of giving and taking that is based on *кагтпа- kanda* is called Padma-niti, or the policy of Padma.

One might be bewildered and think that the material creation is an act of a magician but this is caused by our limited vision. Many people might become unhappy by seeing a father’s chastisement of his son. They do not know that the father is chastising his son just for teaching him, for his benefit. Actually, the father has immense affection for his son. If the son is educated then it is good for the son and not for the father.

The great sage, Narayana, spoke *Srimad-Bhagavatam.* Later on, Vyasadeva compiled it in the form of a book so that it could continue in disciplic succession. *Aparaih kim*, there is no need of any other literature. What is the use of discussing other topics? Simply by discussing *Srimad-Bhagavatam,* one will attain all perfection. When Lord Hati is captured within the heart, one will not indulge in idle talk.

Sriman Mahaprabhu had said:

anyera hrdaya — mana, mora mana — vrndavana,

mane ’ ‘vane ’ eka kari’ jani

tahan tomarapada-dvaya, karaha yadi udaya,

tabe tomarapurna krpa mani

CC Madhya 13.137

Speaking in the mood of Srimati Radharani, Caitanya Mahaprabhu said, "For most people, the m ind and heart are one, but because My mind is never separated from Vrndavana, I consider My mind and

Vrndavana to be one. My mind is already Vrndavana, and since You like Vrndavana, will You please place Your lotus feet there? I would deem that Your full mercy."

This transcendental realization was manifested in the heart of Brahma, the first created being. At that time, there was no existence of the three-fold miseries and the universe had also not yet been m anifested.

Our hearts are filled with unwanted things. Our eyes, ears, nose, tongue and skin help us in our enjoyment. We want to enjoy this material world. We become pleased when we receive material objects and when others serve us —we have no interest in Krsna's pleasure. This is called selfishness and meanness.

We should liberally help those who worship Krsna. We should m ake friendship with devotees of Krsna. We should serve those who take pleasure in glorifying Krsna. We should always remain indifferent toward worldly talks. We must give up the association of non-devotees because it Is bad association. We should neither attack them not get involved with them.

If Krsna is captured within the heart, He cannot run away from us. We should serve Him expertly. A child is born, gradually grows up, and then he too one day begets children, although this process takes a long time. However, if one cultivates devotion to the Supreme Lord, one will immediately attain transcendental knowledge and the qualification to serve Him.

Lecture 23

The path of devotional service is described by Prahlada to his father as follows:

sravanam klrtanam visnoh smaranam pada-sevanam arcanam vandanam dasyam

sakhyam atma-nivedanam iti pumsarpita visnau bhakts cen nava-laksana kriyeta bhagavaty addha tan manye 'dhitam uttamam

SB 07.05.23-24

“Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service."

“One who has dedicated his life to the service of Krsna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.”

Just try to understand this verse. The result of hearing all the scriptures is to become devoted to the Lord and to give up the shelter of all non-devotional paths. The unfructified seed of *abhidheya*described in the second verse of *Srimad-Bhagavatam* has fructified in this verse.

The first verse of *Srimad-Bhagavatam* describes knowledge of *sambandha.*

One should gain an understanding of *abhidheyasimu\.\aneous\y* with knowledge of *sambandha.*

According to the impersonalists, *abhidheya* is a temporary process. Although they ascertain *karma -kanda* to be *abhidheya*, their aim is to reject the fruit of their actions. However, intelligent devotees categorically show them that they still have desire for enjoying the fruit of their actions.

The endeavor for peace pursued by those on the path of liberation is nothing but sense gratification without Krsna consciousness. Because there are three-fold miseries in this material world, they desire to become liberated from them. They want to annihilate their individual existence by denying the existence of knowledge, the knower, and the object of knowledge. This is called *Mayavada*. Their ultimate aim is to become one with God.

According to the philosophy of *Sakyasimha*, liberation means to become devoid of spiritual variegatedness but the Absolute Truth is full of spiritual varieties. They do not know the cause of their conditional life and what will be their activities after liberation. Therefore, their talk of liberation is not at all reasonable.

In the *Srimad-Bhagavatam* (10.232-33) it is stated: *ye nye ravindaksa vimukta-maninas*

tvayy asta-bha vad a visuddha -buddhayah aruhya krcchrena param padam tatah patantyadho nadita-yusmad-anghrayah tat ha na te madhava tavakah kvacid

bhrasyanti margat tvayi baddha-sauhrdah tvayabhigupta vicaranti nirbhaya vinayakanikapa-murdhasu prabho

(Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahma and the other demigods said:) “O lotus -eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet.”

“O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.”

The conceptions of the devotees are not limited. Self-worship is only a temporary conception. Materialistic people want to progress by following

materialistic conceptions, with the help of their mundane knowledge. When they become fed up with the experience of this world, they renounce everything, thinking that ultimately, everything is void.

The Supreme Lord is eternal and full of knowledge. It is not good to compete with the Lord. It is possible neither to destroy the light of the sun nor cover the sun. It is not a fact that the Brahman has become illusioned and thus has appeared as the living entities. If we accept this understanding then we are forced to accept illusion as a second existence other than Brahman.

The foolish conception of oneness of Brahman and the living entities has been strongly refuted by Sri Ramanuja. The Supreme Brahman is never influenced by maya. This foolish mentality has to be removed. Let people's intelligence become pure and let them realize the necessity of devotional service. By discussing this verse from *Srimad-Bhagavatam* (10.2.33), we can understand that the Lord eternally protects the existence of the living entities.

In this material world, we worship Ganapati to remove all obstacles, thinking that when they are removed, we will enjoy more freely. This mentality is detrimental to devotional service.

That is why—if we worship Mahavisnu Nrsimhadeva, we can understand that the endeavor to remove obstacles is like the restlessness of a child. By worshiping Ganesa, one can attain material prosperity, which means that we can enjoy more.

This material world is not a fit place for a gentleman. We should try to get out of this world. If instead of retiring from this material world, we work, morning to evening for material advancement, what will we gain? We will either get money and women or be respected as a materially accomplished person but these three things are condemnable. And, what is the use of liberation? Thirst for liberation means to think, “Let me become happy and let others suffer.”

Some people desire liberation in the form of merging into the ex istence of the Lord because otherwise, they would have competition if they were to attain any other type of liberation.

Just like, in the *haul sampradaya*, there is competition between one another for the objects of enjoyment.

In the *rasa-MapasXimes,* the gopis did not think themselves to be co-wives of Krsna. Rather, each of them joyfully danced with her beloved Lord Krsna. Many married gopis left their husbands and relatives and came to the lotus feet of Krsna. The cheating mentality of the Mayavadis is exposed in the *rasa-lila* arena.

Only in the liberated state can one understand the sweetness of the Supreme Lord. One should know who is the most suitable candidate for Krsna's mercy. To become a gopi, or to become a leader of the gopis, is not to be coveted but to consider oneself a maidservant of Radhika is certainly most desirable.

When one is immensely advanced in devotional service, he gets an opportunity to live on the bank of Radha-kunda. These topics have been revealed by Sri Caitanyadeva but they are post graduate studies.

Many people make a hue and cry about Radhika's name in *Srimad-Bhagavatam.* Do not fall into the illusion that Radha's name is not found in *Srimad-Bhagavatam*. There is much more to be understood than the mere presence of a name. If we find Her name, does it mean that we have become qualified or that we have understood *Srimad-Bhagavatam?* If one has understood the purport of the verse beginning with *anayarad-hitonunan*and the rasa-lila pastimes and yet asks this foolish question, his understanding is just like the stool that doesn't stay in the body but goes out.

It is always better to proceed slowly in every kind of understanding. Just like saccharine, which is produced from tar. It is too sweet to eat directly and so one has to take a small portion and dilute it with either water or milk before consuming it. The vibration of a sound swings to and fro. If it is too loud or too soft, one cannot hear it properly. Similarly, by too much eating, one gets indigestion. One should eat only as much as one is able to digest.

This is confirmed in the *Naradiya Purana* as follows:

yavata syat sva-nirvahah svikuryat tavad arthavit adhikye nyunatayam ca cyavate paramarthatah

"The bare necessities of life must be accepted, but one should not superfluously increase his necessities. Nor should they be unnecessarily decreased. One should simply accept what is necessary to help one advance spiritually."

Lecture 24

dhyeyam sadaparibhava-ghnam abhista-doham tirthaspadam siva-virinci-nutam saranyam bhityarti-hampranata-pala bhavabdhi-potam vande maha -purusa te caranara vindam

tyaktva su-dustyaja -surepsita -rajya -laksmim dharmistha arya-vacasa yad agad aranyam maya-mrgam dayitayepsitam anvadhavad vande maha-purusa te caranaravindam

SB 11.5.33-34

“My dear Lord, You are the Maha-purusa, the Supreme Personality of Godhead, and 1 worship Your lotus feet, which are the only eternal object cf meditation. Those feet destroy the embarrassing conditions of material life and freely award the greatest desire of the soul, the attainment of pure love of Godhead. My dear Lord, Your lotus feet are the shelter of all holy places and of all saintly authorities in the line of devotional service and are honored by powerful demigods like Lord Siva and Lord Brahma. My Lord, You are so kind that You willingly protect all those who simply bow down to You with respect, and thus You mercifully relieve all the distress of Your servants. In conclusion, my Lord, Your lotus feet are actually the suitable boat for crossing over the ocean of birth and death, and therefore even Lord Brahma and Lord Siva seek shelter at Your lotus feet.”

“O M aha-purusa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a brahmana’s curse. Out of sheer mercifulness You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Syamasundara."

In the first verse, there is a description of the living entities’ relationship with the Supreme Lord. In the second verse, the process for achieving the goal of life is described. Those who are busy in the matter of sense gratification and following the doctrine of *Maydvada* should give up their respective propensities and take shelter of this great personality, the Suprem e Lord. The Lord revealed how to

attain His service and how to relish His association. He set the ideal example of a devotee. I offer my obeisances to that *Mahapurusa.*

The second verse of *Srimad-Bhagavatam* explains the process by which one can attain the Supreme Absolute Truth, by which one can remove all impediments and render service to Him, and by which one can obtain knowledge of the Absolute Truth while simultaneously mitigating his m aterial miseries.

The result of cultivating God consciousness is different from the attainment of the four objectives of life. The non- envious saintly persons follow this supreme religious principle. As a result of our mentality of rem aining separate from the Lord, we are at present being driven by a temporary propensity for enjoyment. Because of this, we are being m isguided from our goal of life.

At present, we have forgotten to love God and instead, we are trying to become pleased in so many ways. This is the beginning of *karma-vada* and *jnana-vada.* The propensity for karma forces us to live in this world with a m aterial conception of life. It does not allow us to pursue our real goal of life.

We m ay think about how Kam sa had tried to kill Krsna but instead, Krsna had killed him. Then, we may further contemplate that just as there is the killing of demons in Krsna's manifested pastimes, there must be the killing of demons in Krsna’s unmanifested pastimes. In this way, we may conclude that Krsna is always in trouble so that if we take shelter of Him, He may not be able to protect us. By thinking like this, we may conclude that Krsna is not all-powerful.

We may also think that when a Deity of the Lord is installed, He cannot speak and cannot reciprocate with us. We may consider, “What is the use of accepting Him as God.” It is true that we have created this Deity from some kind of material but we fail to understand that He is fully cognizant. The fact is, however, that wherever there is Krsna, there can be no existence of *maya* and *maya’s*influence. Wherever there is *maya,* it is to be understood that there is an absence of God consciousness.

The existence of *maya* is dependent upon God’s will. As long as one lives in the kingdom of *maya,* one is not able to see the Supreme Lord. Our present condition is such that it is extremely rare that someone is able to see God. As long as we remain under the influence of *maya,* it is not possible to see the Supreme Lord in His unmanifested pastimes. Our material conceptions and

expertise cannot take us there.

We may foolishly think that the Deity form of the Lord is dull matter and that if demons like Kamsa are present in the spiritual world, the Supreme Lord must be impotent and disturbed. However, in the eternal, unmanifested pastimes there is no existence of persons like Abhimanyu, who create obstacles in Krsna's enjoyment.

It is something like this: In this world, a picture has no life-it is different from the original entity that is represented in the picture. Similarly, in the spiritual world, demons like Kamsa are only present in the form of idols—they have no consciousness.

Srila Jiva Gosvamipada has written in his book, *Bhakti- sandarbha,* that in the eternal pastimes of the Lord, those who are demoniac by nature and who are opposed to Krsna only exist in an unconscious state. We cannot see the existence of spirit in the Deity form because our vision is mixed with matter. Similarly, when one becomes liberated, one will not find any abomination and unpleasantness in the spiritual world.

There are five kinds of servants of the Lord in the spiritual world who are fully Krsna conscious. In the material world, there are also five kinds of people whose original consciousness is mixed with matter so that they are enjoying themselves minus Krsna. In the spiritual world, there is only the Supreme Lord and His subordinates. Here, everything is unpleasant and abominable but there, everything is nectarean. There is a gulf of difference between the unadulterated spiritual kingdom and the adulterated material kingdom.

Even though the spiritual nature is present within the adulterated material kingdom, it can't act independently. Just as a fan can not run any longer when it is switched off—if the spirit is not present within the body, the body is dead or only a skin-covered bag. In this world, dull matter becomes active because of the presence of spirit.

Gross and subtle material conceptions cannot enter into the spiritual sky because of aversion to the Lord's service. The unadulterated spiritual nature cannot come here, as well. If it is to come then it has to take the help of a form made of material elements. For example, we have heard the word, compassion. Although there is no form of "compassion," we can still understand its presence by the

mood that appears in our heart.

The moods that we accumulate in this external world are temporary, perverted and changeable. But, in the spiritual world, nothing is changeable—rather, everything is eternal. There is no imperfection, abomination or unconsciousness in the spiritual world. Here, we do not know about the past and future. We only know what is going on at present. There, everything is eternally present. There is no need to collect any information for any purpose.

In this world, a boy gradually attains some knowledge. Then, as a grown-up man, he comes to possess more knowledge than when he was a boy. Finally, as an old man, he should possess still more knowledge than when he was a young man. This is not the case in the spiritual world, however. There is no scarcity of anything there. Even if there sometimes is an apparent lack, it is simply meant to nourish the Lord's pastimes.

Although there is variegatedness both in the spiritual and material worlds, they are not the same. Abomination, miseries and imperfection that are found in this material world do not apply to the spiritual world. The *rasa*that is discussed by ornamental literature in this world, including the five prim ary and seven secondary rasas, are perverted and obstructed in this world. This is not the case in the spiritual world, however. There, every object is eternal and ignorance cannot enter. There, no one needs anyone's help. If one des ires to go there, one will have to give up all unwanted association that is available in this world.

Because of our material conceptions, we cannot see the wonderful spiritual kingdom —just as one cannot see the stars in the sky when clouds cover them. The covering has nothing to do with the covered object but we are busy discussing topics concerning the covering.

When one has no interest in the service of the Lord, and when one wants to become the master, due to being bewildered by false ego, one is fit to live in this material world. When one is influenced by the three modes of material nature, one cannot realize the compassion of sandhini, samvit and hladini.

The non-envious devotees do not fall into such illusion. They are situated on the transcendental platform. They are not jealous, but are always inclined to the service of the Lord. Only those who have forgotten Krsna are envious. As soon as one becomes a servant of lust, anger, greed, illusion, pride and envy, one

develops a jealous nature. Such jealous people only want their own happiness. They are so envious of others that they even follow this logic—burn one's house down to frighten away the mice.

It is the duty of everyone to cultivate transcendental religious principles. We should not become bewildered by lust, anger, greed, illusion, pride and envy. At present, we are very happy to serve these six enemies. Those who do not serve the Supreme Lord are called servants of these six enemies.

Knowledge of the Absolute Truth is available only in the *Srimad-Bhagavatam.* Illusory objects of this world cheat and misguide us. The supreme religious principle followed by the non-envious devotees is eternal. The results of karma are temporary. When some camphor or spirit is kept open, it vanishes. Similarly, the fruits of karma become exhausted like that. This is the nature of this material world, and yet, we are attached to it. We do not think about the future. As water within a pot that has a hole will leak out; or as a monkey that collects some paddy and keeps it in his hand and then, when he tries to collect more, lets the first paddy fall to the ground-in the same way, all objects we accumulate in this world are exhaustible.

Those who cultivate eternal truth should not serve his six enemies. Those who have an intense thirst for collecting temporary objects and those who have not developed the power of discrimination will remain situated on the platform of enviousness, for the purpose of his sense gratification, and thus create harm for others. Unless one becomes free from envy, one cannot understand the supreme religion.

It is not the duty of an intelligent person to remain busy striving for something that is useless and that ends in death.

Far-sighted people are not interested in temporary happiness or distress. One has to discriminate between matter and spirit.

The knowledge of a fifty-year-old man is more than that of a thirty-year-old man. The more one lives in this world, the more his experience will increase—but even that is imperfect.

Knowledge of the Absolute Truth descends from the spiritual world. It is not available here. Even if one tries for two hundred or five hundred years, one will not be able obtain that knowledge. The conceptions of ordinary religious-minded

people are not correct. Knowledge of this world cannot award one success. The knowledge of the non-envious devotees is not like that, however. To endeavor to accumulate knowledge of limited objects is futile. When one becomes actually intelligent, he attains knowledge of the Supreme Lord.

If one is busy searching after material happiness, one cannot remove the threefold material miseries. Distress is the normal condition of life in this world. To reduce our distress or to fulfill our needs is called happiness in this world. In our civilized mentality, we endeavor for our own happiness and selfish interests. The aim of modern civilization is to become happy but we can also see barbarian activities in the name of advanced civilization. Such so-called civilized men think that their religion is orthodoxy and other's religions are heterodoxy. One must get rid of such a mentality.

Lecture 25

The Supreme Personality of Godhead is eternal reality. He is not a product of this material world. The Supreme Lord, who is the original source of everything, is the object of knowledge. He is not limited like material objects. When one is envious, he continues to serve his lust and anger.

The object of knowledge must be factual and have permanent existence. He is not made of gross and subtle matter—He is absolute. When we float on an ocean of relative conceptions in this external world, we accept our accumulated sensual knowledge to be God. However, the all-auspicious Absolute Truth is completely transcendental. He has therefore been addressed as *sivada,* or allauspicious. There is no abomination of lust and anger in Him, yet they are present in Him in their pure and original form.

It is said in the *Srimad-Bhagavatam:*

dharma-vyatikramo drsta isvaranam ca sahasam tejiyasam na dosaya

vahneh sarva-bhujo yatha

SB 10.33.29

"The status of powerful controllers is not harmed by any apparently audacious transgression of morality we may see in them, for they are just like fire, which devours everything fed into it and remains unpolluted." One should not think that the Supreme Lord is faulty because he possesses some opposing quality. The Supreme Lord means, "He who possesses everything." To make Him restricted and to think that He has no hands, legs, eyes and so on is simply a means of attacking Him or becoming envious of Him. As long as one remains forgetful of the Supreme Lord and engages in sense gratification, he cannot understand the nature of God.

God is not our security guard, our gardener, our servant, our accountant or the supplier of our necessities. We have to graduate from the platform of finding faults in others and praising others. We have to expand our human conception. We have to get rid of all non-absolute conceptions.

The non-envious devotees' constitutional duties are de scribed in the *Srimad-*

Bhagavatam . Such pure devotees are not interested in sense gratification. Philantrophists are busy making arrangements for the sense gratification of human beings but they do not know what are real welfare activities.

The philosophy of the Svetambara and Digambara is that we should perform welfare activities for all living entities. They think that if they are able to please all living entities then the Supreme Lord will never become upset with them. However, welfare activities on the basis of, “killing a cow to donate a shoe" are examples of envy. It is nothing but cow killing. To benefit a person, one has to cause trouble to another person. Under the circumstances, who can actually benefit? Only non-envious devotees that are thoroughly honest and do not harm anyone.

These days, if you benefit someone then he will certainly harm you in return. Isvara Candra Vidyasagar used to say, “I have not done anything good for you and so why did you harm me?” The mentality of doing good to others that is possessed by intelligent people is just like cherishing a serpent on one’s chest. Any person who is devoid of service to the Supreme Lord is a traitor.

It is not the duty of an intelligent person to give up the endeavor for searching after the service of the Absolute Truth and spending his days in useless activities. In this temporary nature there is only suffering. Sinful activities in the name of pious activities may give relief to some people but if you analyze this carefully, you will come to know that there is more sin than piety. To do good to a particular section of society with a narrow mentality is like the proverb, “What is sport to the cat is death to the rat.” This is certainly faulty altruism. Normally, it is difficult to point out this fault but those who have heard Srimad-Bhagavatam can easily point out this defect.

To serve the devotees that are engaged in the service of the Supreme Lord, one has to remain in their association. There should be complete harmony among devotees. We must discuss the topics of that personality from whom, not only this particular universe, but also all the innumerable universes have emanated.

Godless people are filled with material desires. When their desires are not fulfilled, they become angry. From anger, greed and illusion are produced. In this way, they are always disturbed. But harmony, or love of God, is a completely different thing. If one is not very attached to the Suprem e Lord, he will consider envy toward others as love of God.

The purport of *Srimad-Bhagavatam* is not a concocted philosophy.

The Supreme Lord, Krsna, is not a man-made God. We are not interested in creating some “ism” and wasting the valuable time of some people. We should have the sincere desire to attain the Lord. He is our worshipable Lord and we are His servants. The duty of a servant is to serve his master.

When one accepts subordination to the objects of this material world then his entire day is spent in the service of those objects. What is the use of such service? Sooner or later, we all have to die. We should have full faith and love for the service of the Almighty Lord. We should try to understand the Absolute Truth—how one can reach Him and how one can serve Him, twenty-four hours a day. As long as we remain indifferent to such thoughts—abomination, narrow-mindedness, envy, and hatred will keep attacking us. If we reject the Supreme Lord’s service and engage in other activities then our position is like trying to find something in the dark. However, if we hear *Srimad-Bhagavatam,* the Supreme Lord will immediately be captured within our hearts.

The topics of *Srimad-Bhagavatam* were first spoken by the great sage, Narayana, to Narada, who in turn spoke it to Vyasadeva. Vyasadeva is the actual *acarya.* In his previous life, he was known as Apantaratapa. He was the one who first divided the Vedas. He received the *Pancaratrika* system from Narada. These topics should be preached throughout the world.

We are not speaking about some imaginary events. If we keep the Supreme Personality of Godhead confined as Brahman or Paramatma or the Creator, we are belittling His glories. If we simply consider Him as the personification of mercy—that also shows our narrow mentality. As long as we are filled with anarthas, we cannot understand how great the Lord is. When we are engrossed in unwanted things, we tend to accept that which is unreal as real.

Cultivation of Krsna consciousness begins when one is liberated from all anarthos. It is just like how one should take some medicine only after consuming a laxative, otherwise it will increase one’s acidity. As long as we have anarthas, we cannot digest spiritual topics.

Gathering popular opinion is like the proverb, “Too many cooks spoil the broth.” When we try to do this then one man’s proposal is bound to be rejected by another. In the spiritual kingdom, the Supreme Lord is the only autocrat.

Our benefit lies in searching after the Absolute Truth. If we become a man of action then we are bound to be attacked by another powerful man of action. There is no use of posing oneself as rational, with the help of Gnosticism, or merging into the existence of Brahman. We have to serve the Supreme Lord, who is the proprietor of this world. Until we understand the purport of the verse from *Bhagavad-gita* that begins with *brahma bhutah prasannatma,* we will continue to discriminate. As long as we do not engage in the pure service of the Supreme Lord, we will have to be satisfied with either fruitive activities or dry speculation.

The mental speculators sleep on the floor because their couch is broken. We have to warn people about adopting such an inauspicious path. Generally, people lack foresight. We must free ourselves from such inauspiciousness and cultivate knowledge of the Absolute Truth.

By nature, the spirit soul is meant to engage in devotional service. Self-realized souls always execute eternal service to the Supreme Lord. They never want to become the master, the enjoyer, or to become detached. They have no problem in ascertaining the object of service. They know that the Supreme Lord is the only worshipable object. Considering the Lord of the universe to be equal to objects that are subordinate to Him brings inauspiciousness.

It is stated in *Sastra:*

arcye visnau sila-dhirgurusu nara-matir vaisnave jati-buddhir visnor va vaisnsnavanam kali-mala-mathanepada-tirthe 'mbu-buddhih sri-visnor namni manure sakala-kalusa-he sabda-samanya-buddhir visnau sarvesvarese tad-itara-sama-dhir yasya va naraki sah

"One who thinks the Deity in the temple to be made of wood or stone, who thinks of the spiritual master in the disciplic succession as an ordinary man, who thinks the Vaisnava in the Acyuta-gotra to belong to a certain caste or creed or who thinks of caranamrta or Ganges water as ordinary water is taken to be a resident of hell."

If one analyzes Ganges water and ordinary water in the chemical laboratory, one will find that they are identical but actually, this is not a fact. One type of water can destroy our conditional life and establish us in the spiritual nature whereas the other one is just the opposite. There are abominable and disgusting things in

this world but we should not think that the Absolute Truth is equal to adulteration. One may, being bewildered by money, equate the Absolute Truth with ordinary economics, intelligence with foolishness, learned with ignorant, and a devotee with a non-devotee. This was the policy of Padma, the wife of King Ugrasena.

The supreme religious principle of the non-envious devotees should be discussed. Those who are busy discussing topics of religiosity, economic development, sense gratification, and liberation, and who are not interested in achieving knowledge of the Absolute Truth can never become liberated from the influence of the three-fold material miseries. One attains auspiciousness only in the association of those who have no , desire for the four objectives of life and who are beggars of love of God.

It is not the symptom of an intelligent person to endeavor for objects that are easily available. Our aim should be to obtain the coveted object that is beyond the fourteen worlds and material time.

This is explained in the Srimad-Bhagavatam (1.5.18) as follows:

tasyaiva hetoh prayateta kovido na labhyate yad bhramatam upary adhah

tal labhyate duhkhavad anyatah sukham kalena sarvatra gabhira-ramhasa

“Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topm ost planet [Brahm aloka] down to the lowest planet [Patala]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course cf time, just as in course of time we obtain miseries even though we do not desire them.”

na vai jano jam kathancanavrajen

mukunda-sevy anyavad anga samsrtim smaran mukundanghry-upaguhanam punar vihatum icchen na rasa-graho janah

“My dear Vyasa, even though a devotee of Lord Krsna sometimes falls down somehow or other, he certainly does not undergo material ex istence like others [fruitive workers, etc.] because a person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and

again.”

Attached householders pray for material life. The devotees of Hari have no activities other than relishing the mellows of devotional service to Hari. Although the devotees of Hari live in this world, they are not busy enjoying happiness and distress like materialists. Indeed, they are indifferent to material happiness and distress and are always engaged in the service of the Lord. Enjoyment of material happiness gives one lamentation, illusion and bewilderment. Spiritual happiness is transcendental and eternal. The Supreme Lord, devotional service to the Lord, and the devotees are eternal. This material existence, along with its concomitant happiness and distress, are temporary. That is why the devotees have nothing to do with material happiness and distress.

In the *Srimad-Bhagavatam* (11.2.53) it is said:

tri-bhuvana-vibhava-hetave py akuntha -

smrtir ajitatma-suradibhir vimrgyat na calati bhagavat-padaravindal lava-nimisardham apiyah sa vaisnavagryah

“The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahma and Siva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstance. He will not give up his shelter at the lotus feet of the Lord for a single moment—indeed, not for half a moment—even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaisnavas.”

Lecture 26

bhaktis tvayi sthiratara bhagavan yadi syad daivena nah phalati divya-kisora-murtih muktih svayam mukulitanjalih sevate 'man dharm artha-kam a-gatayah sam aya-pratiksa

Krsna-karnamrta, verse 107

“If I am engaged in devotional service unto You, my dear Lord, then very easily can I perceive Your presence everywhere. And as far as liberation is concerned, 1 think that liberation stands at my door with folded hands, waiting to serve me —and all material conveniences of dharma [religiosity], artha [economic development) and kama [sense gratification] stand with her.”

We have discussed yesterday about the process of attaining the goal of life that is described in the second verse of Srimad-Bhagavatam. Many people think that as karma and *jnanaare* paths, so devotional service is like that. They think that by taking shelter of devotional service, we will not get

material enjoyment and liberation. Some people think that by cultivating devotional service, their merging with Brahman will be disturbed. However, the above verse by Bilvamangala Thakura has refuted all such arguments.

You may remember that while describing the second verse of *Srimad - Bhagavatam,*I had said that those who desire religiosity, economic development, sense gratification, and liberation cannot understand the supreme religion of the non-envious devotees. By executing devotional service, one can neither expect worldly enjoyment nor heavenly enjoyment nor merging into the existence of Brahman. Devotional service always condemns religiosity, economic development, sense gratification, and liberation. Still, Bilvamangala Thakura has assured us that there is no need to worry.

If one has firm faith and devotion for the lotus feet of the Supreme Lord then one will attain the association of the Lord, who is the personification of all the transcendental mellows. No one can impede this because the Lord is not an unconscious object. He will certainly agree to become the object of our service and He will not deceive us by giving us something else. He has said in the Bhagavad-gita, “As you surrender unto me 1 will reward you accordingly.”

Actually, one who sincerely wants to serve Him can attain Him. The Lord personally manifests before us.

This is confirmed in the Vedas as follows: *nay am atm a pravacanena labhyo na medhaya na bahudha srutena yam evaisa vrnute ten a labhyas tasyaisa atma vivrnute tanum svam*

“The Supreme Lord is not obtained by expert explanations, by vast intelligence, or even by much heating. He is obtained only by one whom He Himself chooses. To such a person, He manifests His own form.”

The Lord mercifully reveals Himself to His sincere servant. If a devotee calls Him with sincerity, He will not keep quiet and sleep. Krsna is the most beautiful personality. He is not an old man with wrinkles. He appears before us in His attractive youthful form. At that time, we can serve Him as a son, as a lover, as a friend, as a servant, or as a parent.

Nothing can exist without the Lord’s will. Instead of displaying our pride, if we continuously engage in His service then we can make gradual advancement on the path of devotional service. In this way, we can surpass the platforms of ruci, asakti, and *bhava* and reach the platform of fixed bhava.

Somehow or other, we have to attain the lotus feet of all - blissful Supreme Personality of Godhead. The four objectives of life stand with folded hands to serve a devotee. It is not that by executing devotional service, one cannot attain the results that one achieves by performing karma and *jnana*. By devotional service, the ultimate goals of karma and *jnana*are easily attained.

It is stated in the Bhagavad-gita: *bhaktya mam abhijanad yavan yas casmi tattvatah tato mam tattvato jnatva v is ate tad-anantaram*

“One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.” *brahma-bhutah prasannatma na socati na kanksati samah sarvesu bhutesu mad-bhaktim labhate par am*

“One who is thus transcendentally situated at once real izes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he

attains pure devotional service unto Me.”

To express one’s eternal propensity is called devotional service. The propensity of the conditioned souls is to proceed on the paths of karma and *jnana.* When we are situated in devotional service then the fruits of karma and *jnana* try to serve us.

Becoming merged in Brahman means to destroy one’s individuality. Any activity other than devotional service makes one a sense enjoyer. A devotee never wants to become a fruitive worker. The more one tries to demand service from the Lord, the more he falls into trouble. A devotee does not claim false proprietorship. Karma is beginningless but it has an end. The result of karma is material enjoyment. Devotional service is eternal and full of knowledge and it awards uninterrupted happiness. To run after material enjoyment is like running after a mirage - the result is disappointment. In our conditional life, we want to enjoy. In the liberated state, one serves the Supreme Lord, who is the only enjoyer.

In commenting on the first verse of *Srimad-Bhagavatam,* we discussed the topics of one’s relationship with the Supreme Lord- While discussing the second verse of *Srimad-Bhagavatam*, we have talked about the process for attaining the goal of life. Now, we will further consider how to attain the goal of life. What will we gain by engaging in *abhidheya?*

This is explained in the third verse of *Srimad-Bhagavatam* as follows:

nigama-kalpa-taror galitam phalam suka-mukhad amrta-drava-
samyutam pibata bhagavatam rasam alayam muhur aho rasika bhuvi bhavukah

“O expert and thoughtful men, relish Srimad-Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Sri Sukadeva Gosvaml. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.”

It is not very easy to obtain the ultimate goal of life. Everyone is not fortunate enough to hear Srimad-Bhagavatam. Only those who are honest, who understand the importance of love of God, who ate not mad after sense gratification, and who are absorbed in the mood of devotional service can attain the ultimate goal of life.

Such people attain knowledge of sambandha, *abhidheya,* and the perfection of *prayojana.*

Those who do not care for attaining the goal of life say that they have no taste for worshiping Krsna, they like to drink wine, they get pleasure by being the master, and they do not want to serve others.

This is the mentality of a living entity who is full of anarthas, and who is influenced by ignorance. As a student cannot get good results if he is inattentive while reading, people who are full of anoTthas run after m aterial objects because they have no interest in attaining the goal of life. They have no rasa in life —they are completely dry. They do not take pleasure in the nectar of devotional service. They have no taste for hearing Srimad-Bhagavatam .

The compiler of Srimad-Bhagavatam has said that it is the ripened fruit of the desire tree of Vedic literature. The desire tree is not like a mango, jackfruit or litche tree. This desire tree is a wish-fulfilling tree. Whatever one desires, it fulfills. The Vedas are just like a desire tree and are transcendental.

Srimad-Bhagavatam does not contain any dull material knowledge.

A spiritual propensity means a service attitude. A material propensity means a spirit of enjoyment and this is due to a contaminated mentality. *Srimad-Bhagavatam* is a ripened fruit—it is not green or half ripe. Moreover, it is full of juice. There is no need to chew this fruit for it is like juice. One who does not have teeth can simply drink it. This juicy fruit has emanated from the mouth of Sukadeva, who was not intoxicated by material life, and who never encountered material distress. Sukadeva simply relished *Srimad-Bhagavatam* .

While becoming maddened by material enjoyment, one is misguided. There are two kinds of renunciates—those who enjoyed family life and then took to the path of renunciation and those who had never entered family life but directly took to the path of renunciation. Although both of them are situated in the principle of renunciation, the former are superior to the latter because they had the experience of family life and thus had tasted the danger.

A parrot may taste a ripened fruit and leave the remnants for others to relish. Sukadeva had simply repeated what he had heard from his father,

just as a parrot is taught to repeat what is spoken to him. Sukadeva spoke exactly

what he had heard and also relished it personally. Because he relished what he had heard, he did not distort or change anything. He spoke *Srimad-Bhagavatam* to Suta Gosvami, Pariksit Maharaja, and many other sages at a place known as Sukaratala in the district of Muzaffarnagar.

This was the second recitation of *Srimad-Bhagavatam.* Sukadeva made the pure devotees relish the ripened fruit of Vedic knowledge, in the form of Krsna's pastimes. Later on, Suta Gosvami spoke *Srimad-Bhagavatam* to the sages, headed by Saunaka, at Naimisaranya. This was the third recitation of *Srim ad-Bhagavatam*.

The word *nigma*refers to the Vedas, Sukadeva distributed his remnants to others. The remnants of Krsna are called *mahaprasada* and the remnants of a devotee are called *maha-mahaprasada.* Krsnadasa Kaviraja Gosvami has hum bly written in his Caitanya-caritam rta: "I am sim ply trying to relish the remnants left by Vrndavana dasa Thakura in his book, Caitanya-bhagavata." The first half of Caitanya-lila is described in Caitanya-bhagavata and the second half is described in Caitamya-caritamrta.

The word amrta means "nectar", as well as "that which makes a person immortal." Srimad-Bhagavatam is sublime— there is no stiffness or harshness. Sri Rupa Gosvami has written in his Bhakti-rasamrta-sindhu:

samyan masrnita-svanto mamatvatisayankitah

bhavah sa eva sandratma budhaih prema nigadyate

"When the heart is completely softened and devoid of all material desires and when one's emotional feelings become very strong, one becomes very much attached to Krsna. Such purified emotion is known as pure love." This is love of God. The nectarean juice of *Srimad-Bhagavatam* should be drunk. Relish the topics of the Lord. There is no question of material enjoyment in the topics of *Srimad-Bhagavatam* for it simply contains topics meant for Krsna's enjoym ent. In this world, everybody is envious. However, when Krsna becomes the only object of service, there is no more competition.

Ekam eva advitiyam or, "He is one without a second." When one develops this mentality, there will be no more competition. You should discuss these topics, which are eternal. If we discuss mundane literature, we

become interested in *Vidya-sundara or Savitri-Satyavan* but in the *Srimad-Bhagavatam* , there are only topics in relation to Lord Gopinatha. Although these topics are similar to the topics of this material world, they are not at all the same. To consider a shadow as the original object is foolishness.

The *Srimad-Bhagavatam* should be discussed among the devotees who are expert in the service of the Supreme Lord for then it will be more relishable. There are many other books that describe many different topics. In the *Mahabharata*, there are narrations of Krsna, the Lord of M athura, and Krsna, the Lord of Dvaraka but narrations of the son of the King of Braja are not properly described. Those who wish to remain in this material world can study *Mahabharata* but those who want to attain eternal and uninterrupted happiness and eternal service to the Supreme Lord should read *Srimad-Bhagavatam* .

This literature should not be given to the non-devotees who have no taste for it. *Srimad-Bhagavatam* is not meant for those who are absorbed in material enjoyment and dry speculation. One cannot enter into the kingdom of devotional service until his *anarthas* are destroyed. One cannot develop faith if one does not hear. Unless one has faith, one will not associate with devotees. Those who do not pay any attention to the words of the devotees but rather remain busy in sense gratification can never attain any auspiciousness. The materialists want enjoyment and the devotees want freedom from enjoyment. Unless one is a goldsmith, one will be cheated when he buys something made of gold. The devotees are always eager to change the mentality of people whose only aim is sense gratification.

In this regard, we should discuss this verse from Srimad-Bhagavatam :

tato duhsangam utsrjya satsu sajjeta buddhiman santa evasya chindanti mano-vyasangam uktibhi

“One should therefore avoid bad company and associate only with devotees. With their realized instructions, such saints can cut the knot connecting one with activities unfavorable to devotional service.

Lecture 27

As long as one has *anarthas,* one loves to hear about sense gratification and does not like to hear about the ultimate goal of life. This wicked mentality develops when one associates with non-devotees. When one associates with devotees, one realizes that Krsna is the supreme enjoyer. My sense gratification is *karma-kanda*and Krsna's sense gratification is *bhakti.* When one becomes liberated from all unwanted things, he becomes self-realized and then engages all his activities for satisfying Krsna. Non-devotees want to enjoy Krsna and so we have to stay aloof from their association.

In the *Srimad-Bhagavatam* it is said:

isvare tad-adhinesu balisesu dvisatsu ca prema-maitri-krpopeksa yah karoti sa madhyamah

"The intermediate Vaisnava has to love God, make friends with the devotees, instruct the innocent and reject jealous people."

We have to forcibly feed *prasada*to those who are full of *anarthas.* Those who have no interest in spiritual life should be given *prasada.* By eating *prasada,* they will gradually attain the *kanistha adhikara* platform. If someone has no propensity for serving the Lord then one should offer some food to the Lord while chanting mantras and then distribute that *prasada* to him.

The servants of Jagannatha wrap a piece of cloth around their mouth while cooking food that is to be offered to the Lord because they fear that their breath will contaminate the Lord's food. When unoffered foo d is offered to the Lord, it becomes *prasada.* A devotee thinks that everything belongs to Krjna and so, whatever Krsna gives him and whatever his spiritual master mercifully gives him, he happily accepts as his quota.

Mahaprasada never becomes contaminated like the *smartas*say, "There is a hair in this prasada," or, "this prasada has been touched by a dog and so it should be thrown away." Sannyasis usually do not cook—they take the Lord's remnants and they do not discriminate whether the *prasada* contains rice or not. If someone accepts an invitation only where there is no rice, it should be understood that he is under the control of the urge of his tongue.

In this regard, my spiritual master used to say, “Do not ever accept food from rich people. If you do so, you will fall under the urge of your tongue and you will want to eat only palatable food.”

If you have even a little bhakti, the Lord will make such an arrangement that food will automatically come to your door. Indeed, He will send many palatable foodstuffs. We should accept whatever the Lord mercifully allots us. It is the duty of the *madhyama-adhikdri* devotees to preach the glories of the ’ Supreme Lord, as well as the benefit of accepting His remnants. Endeavor for eating too much or eating palatable foodstuffs; and desires for money, women and fame are completely separate from the loving service of the Supreme Lord. Let everyone serve the Lord with all of their senses. Let the teachings of Srimad-Bhagavatam be spread everywhere.

There are varieties of enjoyment. We enjoy beauty with our eyes, sound with out ears and a nice fragrance with our nose. The sages, headed by Sanaka, became attracted by smelling the sweet aroma of the Tulasi leaves that were offered to the lotus feet of the Lord.

This is described in the Srimad-Bhagavatam (3.15.43) as follows: *tasyaravinda-nayanasya padaravinda kinjalka -misra-tulasi-makaranda-vayuh antargatah svavivarena cakara tesam sanksobham aksara-jusam apicitta-tanvoh*

“When the breeze carrying the aroma of *rnlasi*leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.”

Dry mental speculators preach that the Supreme Lord has no qualities. They do not discuss the transcendental qualities of the Lord. Rather, they are absorbed in the bitter experience of cultivating material knowledge. When our senses become purified, we are attracted to the qualities of the Lord. We dedicate ourselves to glorifying the qualities of the Lord, just like Vakresvara Pandita.

Because of not cultivating Krsna consciousness, because of not accepting Krsna as the object of our worship, because of not being liberated from the hands of anarthas, and because of being influenced by a desire for material enjoyment and detachment, people cannot accept the Absolute Truth. That is why they develop the sinful mentality of merging into the existence of the Lord. The devotees,

while performing *sadhana-bhaka,* gradually attain *bhava,* and then *prema.* These .are the three stages of bhakti - *sadhana-bhakti, bhava-bhakti,* and *prema-bhaka.*

In *Srimad-Bhagavatam* (3.25.22) it is stated:

satamprasangam mama virya-samvido bhavandhrit-karna-rasayanah kathah

taj josanad asvapvarga vartmani sraddha radr bhakti anukramisyad

"In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin."

In this verse, *satam prasangan* is *abhideya* and *bhavand hrt-karna-rasayanah kathah* is the result. When one attains this result, he no longer rem ains dry. Association with devotees is one of the five lim bs of devotional service. We have to associate with those saintly persons who study *Srimad-Bhagavatam* and avoid the association of those who are simply busy filling their stomachs.

If there is a notice from the municipality that they will give good money to whoever pulls the cart of the garbage collector, the professional *Bhagavatam* reciter will leave his reciting job and go for that work. If, by becoming an engineer, one accumulates more money, recitation of *Srimad-Bhagavatam* will be stopped. In such a situation, the *Bhagavaiam* reciter will remain at the mercy of materialistic men. This is not the way of reciting *Srimad-Bhagavatam* . Unless one is fully surrendered to the Lord, one cannot hear *Srimad-Bhagavatam.* If somebody has to earn his livelihood from reciting *Srimad-Bhagavatam* then he may narrate some of the stories like that of Ambarisa Maharaja.

By reciting *Srimad-Bhagavatam,*one will come to understand that Krsna is the reservoir of all transcendental *rasas.* His incarnations, such as Matsya and Kurma, have their respective *rasas.* If we make a comparative study of these incarnations, we will come to the conclusion that Krsna is the shelter of the twelve types of rasa. Krsna is full of knowledge—there is no existence of ignorance in Him.

It is understood that the first verse of *Srimad-Bhagavatam* deals with *sambandha,* the second verse deals with *abhidheya,* and the third verse deals

with *prayojana.* Who is qualified to study *Srimad-Bhagavatam* and what will he gain! The Supreme Personality of Godhead will become pleased if we preach the message of Srimad-Bhagavatam . We are very insignificant. How much capacity do we have! The Supreme Lord is unlimitedly magnanimous. He eats fifty-two or fifty-four times a day. He is the supreme enjoyer. If we think we will snatch some of His food and thus enjoy—this mentality is abominable. We must accept whatever we need for our maintenance as His remnants.

The mellows of devotional service to Krsna are described in Srimad-Bhagavatam . The relishing of this mellow is achieved under the guidance of Sri Rupa Gosvami.

That is why the followers of Sri Rupa offer obeisances to him as follows:

adadanas trinam dantair idam yache punah punah srimatprabhu-padambhoja-dhulih syam janma-janmani

“Holding a straw between my teeth, I beg again and again that birth after birth, I may become the dust of the lotus feet of Srila Rupa Gosvami.”

We have so far discussed *sambandha, abhidheyaand prayojana. Srimad-Bhagavatam* is the ripened fruit of the Vedic tree. In order to relish this fruit, one has to understand the first three verses of this great literature. The first verse is about *sambandhaand* is supported by verses like, *yavanaham yatha bhavah, aham evasam evagre,* and *rte tham yat pratiyeta.* The second verse is about *abhidheya* and is supported by verses like, *etavadeva jijnasyam, sa vaipumsam paro dharmah,* and *bhakti yogena manasi.* The third verse is about *prayojana* and is supported by verses like, *yatha mahantibhiutani, asamaho caranarenu jusarm,* and *tah kim nisah smarat.*

When the mood of separation from the Supreme Lord is awakened in our heart, we will understand the purport of the following stanza: *candidasa vidyapati rayera nataka giti karnamrita shrigita-govinda svarupa ramananda sane mahaprabhu ratri-dine gaya, shune parama ananda*

“He also passed His time reading the books and singing the songs of Candidasa and Vidyapati, and listening to quotations from the Jagannatha-vallabha-nataka, Krsna-karnamrta and Gita-govinda. Thus in the association of Svarupa Damodara and Raya Ramananda, Sri Caitanya Mahaprabhu passed His days and nights chanting and hearing with great pleasure.”

Lecture 28

nindantam pulakotkarena vikasan-nipa-prasuna-cchavim

prordhvi-kritya bhuja-dvayam hari-harity-uccair vadantam muhuh

nrityantam drutam ashru-nirjhara-cayaih sincantam urvi-talam

gayantam nija-parshadai parivritam shri-gaura-candram numah

(Sri Radha Rasa Sudha Nidhi, by Shrila Prabodhananda Sarasvati Thakura, Verses 1)

"I pray to Sri Gauracandra; whose bodily hair stood erect, thus defeating the beauty of the kadamba flower; who loudly chants the holy name of Hari while raising His hands into the air; whose incessant tears of love soak the earth when He dances; and who is surrounded by His eternal associates, engaged in the glorification of their Lord. Sriman Mahaprabhu mercifully displayed to everyone all of these ecstatic symptoms while chanting the holy name of Sri Sri Radha-Govinda. He also revealed the highest form of worship to Krsna that is followed by the daughter of V rsabh anu."

Yesterday, we discussed *bhava*and *prema.* The word rasa means "that which is relished". A person who relishes this rasa is called *rasika.* In this material world, we only know about mundane rasa. We seek pleasure in this world from mundane rasas. The discussions of the mellows of devotional service that are found in *Srimad-Bhagavatam* are not known to many of us.

It is not possible to relish the mellows of love of God as long as we have *anarthas,* although there is a similarity between our enjoyment and the enjoyment of the Lord. Our enjoyment is insignificant, abominable and always disturbed. If we pray to the Lord for devotional service, by His mercy we can become qualified to relish the mellows of His service.

At present, however, our body and mind are putting obstacles on the path of our cultivating Krsna consciousness.

When one's anarthas are destroyed, one becomes quali fied to relish rasa and gradually, one reaches the platform of *sthayi-bhava*, surpassing different stages like nistha, *ruci, asakti*and *bhava.* On that platform, various ingredients like *vibhava, anubhava, satvika andsancari-bhavas* combine together to create rasa.

When one serves the Lord with *rasa,* one pleases Him immensely. If we acquire some knowledge of the blissful pastimes of the Lord that are mentioned in the *Srimad-Bhagavatam*, we can make further advancement. The Supreme Lord appears in various forms and displays various pastimes.

As Jayadeva Gosvami has said:

vedan uddharate jaganti vahate bhu-golam udbibhrate daityam darayate balim chalayate kshatra-kshayam kurvate paulastyam jayate halam kalayate karunyam atan vate mlecchan murchayate dasakriti-krite krishnaya tubhyam namah

"O Lord Krsna, I offer my obeisances unto You, who appear in the forms of these ten incarnations. In the form of Matsya You rescue the Vedas, and as Kurm a You bear the M andara M ountain on Your back. As V araha You lift the earth with Your tusk, and in the form of Narasimha You tear open the chest of the daitya Hiranyakasipu. In the form of Vamana You trick the daitya king Bali by asking him for only three steps of land, and then You take away the whole universe from him by expanding Your steps. As Parasurama You slay all of the wicked ksatriyas, and as Ramacandra You conquer the raksasa king Ravana In the form of Balarama You carry a plow with which You subdue the wicked and draw toward You the River Yamuna. As Lord Buddha You show compassion toward all the living beings suffering in this world, and at the end of the Kali-yuga, You appear as Kalki to bewilder the mlecchas [degraded low-class men]."

Lord Krsna has incarnated in many different forms and has manifested many different pastimes but the perfection of *rasa*is present only in Krsna. He is the only shelter of all transcendental rasas. His various incarnations possess different rasas partially. For example, the кamarasa, which is one of the seven secondary rasas, is found in Lord Buddha. Out of compassion, the incarnations of the Lord manifest Their pastimes.

Buddha is not a direct plenary portion of the Supreme Lord—he is an empowered incarnation. He has been invested with the power of compassion. However, this compassion is not present in the followers of Buddha. They could

not properly understand Lord Krsna and they did not accept Buddha as an incarnation of Visnu. According to them, Buddha attained perfection by undergoing severe austerities.

Buddha displayed pastimes of distributing compassion to the people of this world. Lord Buddha stopped animal slaughter, which was rampant in the name of sacrifice. He preached that we should become non-violent and that we should not torture and kill innocent animals. The followers of Buddha are very interested in practicing austerities and penance but they do not know the purport of the following verse: *aradhitoyadi haris tapasa tatah kim. naradhito yadi haris tapasa tatah kim antar bahir yadi haris tapasa tatah kim nan tar bahir yadi haris tapasa tatah kim*

'If one is worshiping Lord Hari, what is the use of performing extraneous penances? And if one is not worshiping Lord Hari, no such penances will save one. If one can understand that Lord Hari is all -pervading, within and without, what is the need of performing penances? And if one is not able to understand that Hari is all-pervading, all his penances are useless."

The ten principle incarnations of Krsna are described in the Srimad-Bhagavatam . Although Buddha, who was an em powered incarnation, appeared after the time of Vyasadeva, his followers did not accept Him as Visnu but instead, accepted Him as an ascetic of this world.

Buddha did not allow violence. He stopped all kinds of violence on human beings and animals. He showed compassion for animals. In those days, people were killing animals in the name of religion. In this way, they were misusing religious principles and so Buddha appeared and stopped this.

Vedavyasa also wrote about this in *Srimad-Bhagavatam* (11.5.11 and 14):

loke vyavayamisa-madya-seva nitya hi jantor na hi tatra codana vyavasthitis tesu vivaha-yajna sura-grahair asu nivrttir ista

"In this material world the conditioned soul is always inclined to sex, meat-eating and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex through sacred marriage, for meat-eating through sacrificial offerings and for intoxication through the acceptance of ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation." *ye tv anevam-vido*

’santah stabdhah sad-abhimaninah pasun druhyand visrabdhah pretya khadand te ca tan

“Those sinful persons who are ignorant of actual religious principles, yet consider themselves to be completely pious, without compunction commit violence against innocent animals who are fully trusting in them. In their next lives, such sinful persons will be eaten by the same creatures they have killed in this world.”

The compassion of Buddha is described in *Srimad-Bhagavatam.* He taught that we should not cause anxiety to any living entity. We should not create physical, mental or verbal distress to anyone. Those who do so receive the same treatment in the future but proud people think that killing animals is a ritual mentioned in the *sastra.* This is the result of a prominence of the mood of passion and ignorance. Those who are on the platform of goodness do not kill animals.

In the *Manu-samhita* it is said: *na mamsa-bhaksane doso na madye na ca maithune pravrttir esa bhutanam nivrttis rn maha-phala*

“It may be considered that meat-eating, intoxication and sex indulgence are natural propensities of the conditioned souls, and therefore such persons should not be condemned for these activities. But unless one gives up such sinful activities, there is no possibility of achieving the actual perfection of life.”

In the *Srimad-Bhagavatam* this verse is also found: *dvisantahpara-kayesu. svatmanam harim isvaram mrtake sanubandhe 'smin. baddha-snehahpatanty adhah*

“The conditioned souls become completely bound in affection to their own corpselike material bodies and their relatives and paraphernalia. In such a proud and foolish condition, the conditioned souls envy other living entities as well as the Supreme Personality of Godhead, Hari, who resides in the heart of all beings. Thus enviously offending others, the conditioned souls gradually fall down into hell.”

Ignorant people do not know that Lord Hari is present within all living entities. It is very difficult to separate the worshiper from his object of worship. When one is driven by the spirit of material enjoyment, one becomes envious of others. It is very sinful to think, “I will eat another living entity’s flesh.” Everyone and everything belongs to Krsna. He is the enjoyer and proprietor of all objects. We

have to offer everything for the service of the Lord. As soon as we forget this, we invite trouble.

It is stated in the *Svetasvatara Upanisad*(4.6-7): *dva supam a sayuja sakhaya samanam vrksam parisasvajate tayoranyah pippalam svadvatty anasnann anyo 'bhicakaslti*

“There are two birds in one tree. One of them is eating the fruits of the tree, while the other is witnessing the actions. The witness is the Lord, and the fruit-eater is the living entity."

samane vriksepurusonimagno 'nisayasocatimuhyamanah justam yada pasyaty anyam isam asya mahimanam id vita-sokah

“Although the two birds are in the same tree, the eating bird is fully engrossed with anxiety and moroseness as the enjoyer of the fruits of the tree. But if in some way or other he turns his face to his friend who is the Lord and knows His glories—at once the suffering bird becomes free from all anxieties.”

In the *Mundaka Upanisad(3.3),* this verse is found:

Yada pasyah pasyate rukma-varnam kartaram-isam purusam brahma-yonim

tada vidvan punya-pape vidhuya niranjanah paramam samyam-upaid

“When one realizes the golden form of Lord Gauranga, who is the ultimate actor and the source of the Supreme Brahman, he attains the highest knowledge. He transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord.”

Two birds are sitting in one tree. One of them is the individual soul and the other is the Supersoul. One is God and the other is a servant.

They are inseparably related to each other, just like two sides of one coin. Both of them can fly and they have nice wings but they do not fly around just to take care of their duties in the material world. They are friends of one another.

Lecture 29

sadhavo hrdayam m ahyam sadhunam hrdayam tv aham mad-anyat te na janant naham tebhyo manag api

SB 9.4.68

"The devotees are always in My heart, and 1 am always in the hearts of the devotees. The devotee does not know anything beyond Me, and I also cannot forget the devotee. There is a very intimate relationship between Me and the pure devotees. Pure devotees in full knowledge are never out of spiritual touch, and therefore they are very much dear to Me."

One of them offers worship and the other one accepts it. The Lord allows the subordinate to serve Him. The mood of servant and master makes the Lord's pastimes complete. "I will enjoy the Lord as my order supplier." This is the mentality of unfortunate materialistic people. Karmis and jnanis are sense enjoyers. They have a strong tendency to enjoy and they are not interested in the Lord's enjoyment. "Let the Lord serve us so that we become the master." This attitude is ridiculous.

By speaking the above verse, the Supreme Lord has refuted this attitude. The devotees always serve the Lord. They do not waste their time serving dogs, cows, elephants, horses, and so on. If we act in a way that will simply help us in our enjoyment then we become disinterested in Krsna's service. The servants of the Lord are very knowledgeable.

In *Srimad-Bhagavatam* (5.18.12) it is said: *yasyasti bhaktir bhagavaty akincana sarvair gun as tatra samasate surah harav abhaktasya kuto mahad-guna manorathenasati dhavato bahih*

"All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy.

How can there be any good qualities in such a man?”

Until and unless one begins to serve the Lord, he has no good qualities. He cannot have any good qualities. Many people say that those who have a good sense of morality are pious people. But, who says this? Only those who want some sense gratification. However, in the treasury of this material house, there is not enough wealth to satisfy everyone. Mo one can give us everything. This we have learned from the pastime of Vamanadeva and Bali Maharaja. The donor does not have so much that a beggar would ask for. If I am an altruist, this kind of pride is not good. This is what Lord Vamanadeva taught in His pastimes.

In the Vedas, it is said that two birds are sitting in a tree. One bird eats the fruit while the other bird supplies. The eating bird should think, “The other bird is my master and He is supplying all my necessities but what am I doing for Him?"

The living entities are fully merged in the kingdom of enjoyment. The Lord is not ready to accept anyone as his master. However, the living beings demand from the Lord a beautiful form, a huge amount of wealth, name and fame, a beautiful wife, and so on. I sit on the *salagrama* and 1 use the *salagrama* for breaking the outer cover of almonds. In this way, I let the *salagrama* supply my needs. What grave foolishness and aversion to the

Lord’s service it is to advertise this mentality as religion. Instead of serving the Lord, we have made Him our horse. He will carry us our whole life.

Because we do not accept the shelter of the Lord we become influenced by lamentation and scarcity. Due to rejecting the service of the Lord, we have lost our original Krsna conscious position. The Lord and the living entity must remain connected. Both of them are incomplete without the other. As soon as we realize that we are insignificant, and that our duty is to serve the Almighty because He is our master, we no longer suffer from lamentation.

We lament when we lose something. When we understand that the Lord is the enjoyer and that we are meant for His enjoyment—only then do we become free from lamentation. Although both of them are friends, one is the master and the other is a servant, although one of them is feeding the other.

In the Isopanisad it is stated: *isavasyam idam sarram yat kinca jagatyam*
jagat tena tyaktena bhunjltha ma grdhah kasya svid dhanam

“Everything animate or inanimate that is within the uni verse is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."

When we think that the Lord is the giver and so, whatever remnants He gives us we should accept—we can attain devotional service. We always want to accumulate piety. When one understands that the Lord is the original object, that He is the doer, that He is the greatest, that He is the source of everything, and that He is the cause of all causes, one rejects the burden of piety and impiety and becomes truly learned.

When one becomes self-realized, one’s propensity for serving the Lord automatically awakens. At that time, he abandons all other duties. At the same time, he should serve the Lord’s devotees. Th e devotees of the Lord are equally worshipable. They have climbed onto the throne of the Lord to serve Him. It is not proper to bypass the devotees and serve the Lord. As a Bengali proverb states: It is not good to bypass one’s imme diate superior.

One need not praise anyone because he is pious, nor should one hate anyone because he is sinful. We have to remain equal to both of them. This is stated in the Srimad-Bhagavatam as follows:

para-svabhava-karmani na prasarnsen na garhayet visvam ekatmakarn
pasyan prakrtya purusena ca

“One should see that because of the meeting of material nature and the living entity, the universe is acting uniformly. Thus one should neither praise nor criticize the characteristics or activities of others.”

In the *Bhagavad-gita* also, it is stated as follows: *vidya- vinaya-sampann*
e brahmane gavi hastini suni caiva svapake ca panditHih sama-darsinah

“The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste].”

When one actually becomes learned, he treats everyone equally. When one really wants to benefit others, there is no opportunity for envy. We should always be humble. “I am great.” This is a mentality inspired by *anarthas.* “I am the master and others are my servants.” This mentality is the cause of our degradation.

Therefore, anyone who wants his own benefit should respect everyone while thinking himself to be lower than a blade of grass.

If one wants to become established on the path of devotional service, one should carefully consider the following instruction of Sri Caitanya Mahaprabhu:

trinad api sunicena taror api sahisnuna

amanina manadena kirtaniyah sada harih

“One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than the tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly.”

Lecture 30

People think that they will make great advancement with the help of empiricism. They think that one day they will become God, but this is a dangerous mentality. They do not know how insignificant they are.

Their mentality is described in the *Srimad-Bhagavatam* (6.3.25):

prayena veda tad idam na mahajano 'yam devya vimohita-matir bata
mayayalam trayyam jadi-krta-matr madhu-puspitayam vaitanike mahati
karmaniyujyamanah

"Because they are bewildered by the illusory energy of the Supre me Personality of Godhead, Yajnavalkya and Jaimini and other compilers of the religious scriptures cannot know the secret, confidential religious system of the twelve mahajanas. They cannot understand the transcendental value of performing devotional service or chanting the Hare Krsna mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas—especially the Yajur Veda, Sama Veda and Rg Veda—their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the sankirtana movement; instead, they are interested in dharma, artha, kama and moksa."

We all want to fulfill our needs but to what extent can we do so? We are not ready to give up anything for the sake of liberation from material bondage. We should be willing to give up our false ego. If you do not expect any respect for yourself, you will very soon attain perfection. This is the teaching of Sri Caitanya Mahaprabhu. If you are ready to tolerate all conditions of life then who can harm you? If one quarrels after coming to the platform of equality then it is to be understood that he has an ambition to become a great personality. Such a mentality is detrimental to devotional service.

The servant and the master have a special relationship.

The master accepts the service of the servant, and thus allows him to render service. The servant serves the Lord and the Lord also serves the servant. There is a proverb that, "Rama is the spiritual master of Siva and Siva is the spiritual

master of Rama. *Vaisnavanam yatha sambhuh*—among the Vaisnavas, Siva is the topmost and Ramacandra is his worshipable Lord. For example, Ramefvara means, “Ram is his Lord” or “who is the Lord of Ram”.

Non-devotees cannot understand this and so they misinterpret and distort the meaning. They always avoid the instructions of Sri Caitanyadeva. If one does not accept Sri j Caitanyadeva's teachings, one is bound to be misguided.

The science of rasa should be properly understood. We have to understand how Krsna, who is the shelter of all *rasas,* reciprocates with His devotees, who are situated in various *rasas.* All rasas have emanated from Krsna’s lotus feet. Some of these rasas are manifest in the plenary portions of Krsna.

We should try to study the *rasas* that Matsya, Kurma, Varaha, Nrsimha, Vamana, Rama, Parasurama, Balarama, Buddha and Kalki relished in the course of Their pastimes. Many people think that Buddha has qualities that are superior to Krsna. They think, “Buddha did not indulge in sense gratification. He renounced everything so that his followers could enjoy. He left his wife and children and performed austerities under a tree, whereas Krsna enjoyed life to the fullest extent.” Therefore, among the two, such people give their verdict in favor of Buddha.

The great sage, Narada, has said, however: *aradhito yadi haris tapasa tatha kim, naradhito yadi haris tapasa tatha kim antar-bahir yadi haris tapasa tatha kim nantar-bahir yadi haris tapasa tatah kim*

“If one is worshiping Lord Hari, what is the use of perform ing extraneous penances! And if one is not worshiping Lord Hari, no such penances will save one. If one can understand that Lord Hari is all -pervading, within and without, what is the need of performing penances? And if one is not able to understand that Hari is all-pervading, all his penances are useless.”

Without understanding Krs na’s pastimes, if one considers Buddha as an ascetic and not as an incarnation of Krsna, one will glorify the platform of inaction. Therefore, such people are called atheists. They want the devotees to live in the forest while they stay at home and enjoy life. Many people ask, “Why is the Gaudiya Matha temple so big?” They think, “Rather, we should have a bigger brothel. We can drive motor cars but the devotees have no need for motor cars for the service of Krsna."

However, the intelligent Narada has said that all objects of this world should be utilized in the service of Lord Hari, otherwise all austerities, rituals and pious activities will encourage godlessness. The main issue is the worship of Lord Hari. It is the duty of wise men to utilize everything for the service of the Lord and His devotees. The devotees neither enjoy nor reject anything—they offer everything to the Lord. However, foolish people do not understand this.

The moment we think, “I will enjoy”, we fall from the platform of devotional service and become addicted to sinful activities. The Lord is the only object of all *rasas* and so it is better for us to become renounced. We should inspire everyone to serve the Lord. Dry renunciation and dry austerity have no value. It is like this—if you have one and then add zeros, each zero will increase the number ten times. But, if you take out the one, all the zeros will have no value. In the same way, whatever we do is useless if we reject Krsna’s service. For this reason, the concept of the Buddhis ts is distinct from the concept of the devotees.

The worshipers of Varaha, Nrsimha, Rama, and Krsna are all Vaisnavas. Why are not the Buddhists who worship Buddha called Vaisnavas? The answer is that they do not accept Buddha as an incarnation of Visnu. According to them, he is only a *sadhaka.* He controlled his mind by undergoing austerity and thus became liberated from the miserable condition of material existence.

The followers of Buddha glorify the compassionate nature. of Buddha. Buddha displayed compassion but why are you not accepting it? He distributed mercy all over the world just to divert people’s attention towards God. Worship of Hari is found in the philosophy of Buddha but the ignorant Buddhists think that undergoing austerity is the goal of life.

In this way, if we analyze the pastimes of the various incarnations we will come to know that Lord Krsna is situated on the topmost platform of rasas. All the twelve rasas are fully manifest in Him. He is the personification of all transcendental rasas and we need to relish that rasa. The mundane *rasa is* partial and incomplete and therefore, it is not desirable.

Lecture 31

yasya liyata salka* simni *jaladhihprsthe jagan mandalam damstrayan dharaninakhhe didsutadhisahpade rodasikrodhe ksatraganah sare dasamukhahpanaupralambasurah dhyane vis vam* sava *adharmika kulam* kasmai *cidasmai namah

Sāhityadarpaṇa, Srila Vishvanatha Cakravarty Thakura

"I offer my obeisances at the lotus feet of that Supreme Personality of Godhead who, in order to display His various pastimes, swam in the water of annihilation (Matsya), held the earth on His back (Kurma), lifted the earth on His tusks (V araha), pressed the earth under His feet (V amana), angrily destroyed the ksatriyas (Parasurama), killed the ten-headed Ravana with His arrow (Rama), destroyed Pralambasura with His hands (Balarama), who is meditated upon by the people of the world (Buddha), and will kill all the impious people with His sword (Kalki)."

This verse is similar to a verse of Jayadeva Gosvami. Pralambasura was killed by Baladeva. By performing austerity and meditation, Lord Buddha attracted the attention of all classes of people. He displayed compassion by stopping animal slaughter. Sri Ramacandra killed Ravana. Varahadeva lifted the earth. Kurmadeva held the Mandara mountain on His back and relieved His itching. Nrsimhadeva killed Hiranyakasipu with His nails.

Lord Krsna is the fountainhead of all these incarnations. He displayed various rasas in His incarnations and performed many attractive pastimes. When the demon, Hayagriva, stole the Vedas and hid them in the water, the Lord assumed the form of a fish to deliver them. This pastime of Matsya took place during the time of King Satyavrata, on the bank of the river Krtam ala in South India. The Lord saved the king by giving him a boat and some medicinal herbs.

The pastime of Kurmadeva is described in the Srimad- Bhagavatam (12.13.2):

prsthe bhramyad amanda-mandara-giri-gravagra-kanduyanan nidraloh kamathakrter bhagavatah svasanilah pantu vah yat-samskara-kalanuvartana-vasad vela-nibhenambhasam yatayatam atandritam jala-nidhernadyapi visramyad

“When the Supreme Personality of Godhead appeared as Lord Kurm a, a tortoise, His back was scratched by the sharp- edged stones lying on massive, whirling Mount Mandara, and this scratching made the Lord sleepy. May you all be protected by the winds caused by the Lord’s breathing in this sleepy condition. Ever since that time, even up to the present day, the ocean tides have imitated the Lord’s inhalation and exhalation by piously coming in and going out.”

These ten incarnations appear in the four yugas but Krsna is the Supreme Personality of Godhead and the source of all incarnations. This is confirmed in the Srimad Bhagavatam (1.3.28):

ete camsa-kalah pumsah krsnas tu bhagavan svayam

“All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord £rl Krsna is the original Personality of Godhead.” Among al l kinds of rasas, the madhurya-rasa is supreme. All the other *rasas* are included in it. This *rasa is* not found in any of the Lord’s other incarnations. The mood of vatsalya- rasa is found in the pastimes of Rlmacandra, to some extent. When King Dasaratha was about to perform the coronation ceremony of his eldest son, Rama, athough his principle queen was Kausalya, he became more or less bereft of the *vatsalya-rasa,* just to keep his promise to Kaikeyi.

Now, please consider the *vatsalya* affection of Nanda Maharaja. If you compare Dasaratha’s service to Rama and Nanda Maharaja’s service to Krsna, you will find that Dasaratha, to keep his own promise intact, sent his dear son, Rama, into exile in the forest. Nanda did not do anything like that, however.

When Akrura came to take Krsna to Mathura, for the purpose of killing Karhsa, Nanda tried in every way possible to stop this from happening. From Mathura, Krsna went to Dvaraka and never again returned to Braj a. When Krsna had visited Kuruksetra, at the time of a solar eclipse, Nanda had tried his best to take Him back to Braja whereas Dasratha sent his son Rama to the forest simply because he had made a promise to Kaikeyi.

Although Dasaratha finally gave up his life because of separation from Rama, O devotees, just imagine how much damage he did to the *vatsalya-rasa.* By comparing the *vatsalya- rasa* of Nanda and Dasaratha, we can see that Dasaratha

sent Rama to the forest under the compulsion of social etiquette whereas Nanda utilized his vatsalya-rasa in the service of his son. This means that Dasaratha, who is a worshiper of Rama, becomes distracted from the service of Rama while this is never the case with Nanda's service to Krsna.

Krsna is the only shelter of the twelve kinds of rasa. One may argue that Rama is non-different from Krsna and so worship of Rama is enough. However, just consider the sixty thousand sages at the forest of Dandakaranya. They performed austerities for many years and became attracted by the wonderful beauty and qualities of Lord Rama. They said, "The perfection of our lives will be achieved if we can embrace this handsome personality."

In reply, Rama said, "1 took the vow of having only one wife.

I cannot accept a second wife because Sita is a chaste wife."

Sita could not be allured by Ravana. When women, like Surpanakha, approached Rama, He rejected them because His only wife was Sita. This is why He rejected the request of the sages of Dandakaranya. Later on, these sages took birth as gopis of Braja and attained the qualification to serve Krsna.

Krsna says in the Bhagavad-gita, ye *yatha mam prapadyante tams tathaiva bhajamyaham.* As they surrender unto me I reward them accordingly. If someone is eager to serve Krsna in the *madhurya-rasa,* his dormant eternal nature will become awakened that, "the Lord is my husband and I have to serve Him." In this way, one has to obtai n a female body to serve the lotus feet of Krsna. It is not possible to attain His lotus feet in our present, temporary body. Lord Ramacandra could not accept those ascetics in their present forms.

On the platform of pure vatsalya-rasa, one may think, "Let others do whatever they want but I will simply worship Nanda Maharaja, in whose courtyard the Supreme Lord, Krsna, is crawling. I am not interested in hearing Vedic literature."

To get relief from material distress, some people study the Vedas, some study other revealed scriptures, and some study *Srimad-Bhagavatam,* but with a spirit of enjoyment. Their aim is religiosity, economic development, sense gratification, and liberation. They do not want to please Krsna for they only desire their own happiness.

A devotee always wants to make Krsna happy whereas a non-devotee simply desires his own happiness. Non-devotees want to get the fruit of religion from Surya, wealth from Ganapati, sense gratification from Sakti, and salvation from Rudra. They only want to get something but not give anything in return. Indeed, they will stop worshiping the demigods as soon as their supply of sense gratification is disturbed. The worship of Visnu is not like that, however. Instead of giving us sense gratification, He takes away everything from us. He is the transcendental Kamadeva.

We show artificial devotion while worshiping the demigods. The devotee is eager to serve the Lord and the non-devotee is eager to pick the Lord's pocket. They demand something on the pretext of w orshiping. That is why Krsna has said in the *Bhagavad-gita* that even though such people worship me, they do so without proper understanding. Krsna is very cleaver and His devotees are even cleverer because they do not want anything other than His service. The Lord does not reveal Himself to the nondevotees.

Narayana, Matsya, Kurm a, Vamana, Nrsimha, and so on, are Visnu-tattva. The demigods do not belong to the category of Visnu-tattva. We worship the demigods to get something from them, just as we deposit money in the bank so that we can earn interest. In the same way, people generally offer worship to the Lord so that they can get something out of Him.

It is foolishness to pray to the Lord for material benefit. We should be happy with whatever the Lord gives us as our quota. The non-devotees say that Ganapti is God. Yesterday was Ganesa-caturti. The worship of Ganesa is not very popular in Bengal but in Orissa and Mumbai, it is very popular. In Bengal, they only worship Ganesa in shops with the hope of getting good profit.

Worshiping the demigods is a kind of sense gratification for the worshipers. Their display of worship to the demigods is artificial, just as one goes to a shop and pays some money to get something. The non-devotees always demand something from their object of worship. This is their mentality but the devotees of the Lord do not pray to Him artificially. Their only aim is to please Lord Kam adeva.

The process of worshiping five gods has been completely refuted in the *Srimad-Bhdgavatam.* In the beginning, there was only Lord Narayana. It is said, *eko harir narayana asit na brahma nesanah* that in the beginning, there was only

Hari, Narayana—there was no Brahma and no Rudra. They were manifested from the Lord later on. Brahma creates the universe and Mahadeva annihilates it.

To worship a demigod, one has to bring the salagrama-sila and perform the formal installation ceremony. But, the Lord is self-established and does not require anyone's help to become installed. Unless one is completely free from the cheating propensity, there is no possibility of relishing the mellows of devotional service. When we discuss the rasas, we find that only Krsna is the ultimate object of all rasas. He is all-attractive. All of the incarnations have manifested from Him. He even attracts those living entities who are neither interested in sense gratification nor in dry renunciation.

If one wants Krsna to be her husband, it is not possible by worshiping Ramacandra—one has to worship Krsna.

The gopis of Vrndavana prayed to Katyayani, as described in *Srimad-Bhagavatam* (10.22.4):

katyayani maha-maye maha-yoginy adhisvari nanda-gopa-sutam devipatm me kuru te namah iti mantram japantyas tab pujam cakruh kumarikah

"O goddess Katyayani, O great potency of the Lord, O possessor of great mystic power and mighty controller of all, please make the son of Nanda Maharaja my husband. I offer my obeisances unto you."

In the same way, when we worship Mahadeva, we should pray as follows:

vrndavanavani-pate jaya soma soma-maule san aka-san an dana-san atana-narade dya gopisvara vraja-vilasi-yuganghri-padm e premaprayaccha nirupadhi nama namaste

"O Gopisvara; O master of Vrndavana-dhama; O glorious lord with a crown of the moon; O Lord worshiped by Sanandana, Sanatana, and Narada, all glory to You! O Lord, please give me spiritual love for the lotus feet of the divine couple, who enjoy pastimes in Vraja. O Lord Gopisvara, my obeisances unto You!"

If one wants to worship the Supreme Lord, he should first worship Mahadeva, who is the topmost Vaisnava. The conditioned souls cannot worship Mahadeva —only liberated souls can properly worship him. Mahadeva is always intoxicated while chanting the holy name of Rama. One need not worship the

Supreme Lord and Mahadeva as independent gods. All the demigods are under the shelter of the Supreme Lord. Therefore, simply by worshiping the Lord, all the demigods are automatically worshiped. When the living-entities become liberated from their gross and subtle bodies, they are able to eternally worship Krsna.

This does not mean that we should not show respect to the demigods. The demigods are also devoted to the Lord and they worship the Lord. In the *Rg-veda* (1.12.20) it is said:

om tad visn oh par am am padam sadda pasyanti surayoh diviva caksuratatam

“The lotus feet of Lord Visnu are the supreme objective of all the demigods.”

Until we engage in the service of the lotus feet of Visnu, we remain impure. The devotees of Krsna are free from material desires for all they want is service to Krsna. They do not want anything in exchange for their service. This is stated in the *Srimad-Bhagavatam* (3.29.13): *salokya-sarsti -samipya-sarupyaikatvam apy uta dlyamanam nagrhnand vina mat-sevanam janah*

"A pure devotee does not accept any kind of liberation— salokya, sarsti, samipya, sarupya or ekatva—even though they are offered by the Supreme Personality of Godhead.”

Lecture 32

The position of the devotees is not ordinary. Devotees are exalted personalities and are not tempted by any object of this material world. The non-devotees' mischievous activities, performed on the pretext of becoming devotees, are not accepted as devotional service. Only those who have a desire to serve Krsna twenty-four hours a day are fit to be called servants of Krsna.

To try and assist in the eternal service of the almighty Lord without becoming envious of Him is called eternal devotional service. As long as one is desirous of religiosity, economic development, sense gratification, and liberation, one cannot execute devotional service. It may look like devotional service but the very concept is detrimental to devotional service.

Materialistic people are simply busy trying to enjoy life with their senses, such as their eyes, ears, nose, tongue and touch. They have no connection with devotional service. Does this mean that because one has got a material body, he cannot worship the Supreme Lord? No, this is not true. One simply has to stop misusing his senses and divert them to the service of the Lord.

Whether one is an atheist or a demigod worshiper, everyone has got his own views. The vision of those who want the four objectives of life is different from that of the devotees. Such persons follow religious principles and execute pious activities to accumulate wealth. They worship Surya, Ganesa and Durga in the hope of getting sense gratification, and they worship Siva for liberation. The vision of the devotees is different, however.

The cleverness in the name of service that is found among the worshipers of five gods is exposed by the verse of *Bhagavad-gita* that says, *yajanti avidhipurvakam.* If such people knew about this verse, they would not have developed this mentality. It is not right to display smartness in the name of service. A thief does not enter a Deity room to worship Visnu—he enters to steal the paraphernalia meant for the Lord's service. That is the mentality of material enjoyers. The Lord is not to be worshiped so that one can demand material enjoyment. He only accepts our service.

Prahlada has said in the *Srimad-Bhagavatam* (7.5.31): na te viduh svartha-gatim hi visnum durasaya ye bahir-artha-maninah andha yathandhair upaniyamanas te

’pisa-tantryam uru-damni baddha

“Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Visnu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”

Those who are materially conditioned and whose senses are engaged only in material activities do not know that Lord Visnu is their real selfinterest. They are busy enjoying things that are not related to Krsna. It is not possible to enjoy Krsna. Because people do not engage their senses in the service of Krsna, they are full of evil desires. They are illegitimately engaged in sense gratification with the help of their unchaste intelligence. They like to see movies or go to a theatre, hear worldly songs, or remain busy praising others. But, it is not proper to waste time like this. There is no need for external self-interest. That is the work of the vagabond.

To become excited about what is found in this world is like the story of the laddu of Delhi. One who has eaten, laments, and one who has not eaten, also laments. The conceptions of both the sense enjoyers and the renunciates are not correct. Both find themselves in difficulty. We have become busy looking after our external needs. Why? Because we have accepted a blind person as our spiritual master.

Actually, *karmi gurus,* jnani gurus and *yogi gurus* are all blind. Blind because they do not know what to see and who is qualified to see. They are entangled by ropes in the form of the flowery language of the Vedas. This is the cause of their difficulty. They want to enter the house without serving the master of the house. In this way, they become attached householders, na *grham grhamityahugrhini grhamucyate.* The wife is the center of the house, around which the entire household revolves. Materialistic people are very attached to family life.

However, Prabodhananda Sarasvatipada, who was the leader of the *sannyasis* has said:

yasyah kadapi vasanancala-khelanottha-dhanyati-dhanya-pavanena kritartha-mani yogindra-durgam a-gatir m adhusudano 'pi tasya namo 'stu vrishabhanu-bhuvo dishe 'pi

"From a reverential distance, with all adoration, I offer my obeisances unto the daughter of King Vrsabhanu, Sri Radhika, who captivated the heart of Krsna, the Supreme Lord, who is rarely attained even by the foremost of yogis. Once a gentle gust of wind wafted the sweet scent cf Her clothing towards Krsna and He felt so blessedly fulfilled that He embraced that fragrance to His heart."

We have got a taste of various *rasas* in this world. Learned people waste their time trying to figure out who is more learned and how much more. Materialistic householders spend their time enjoying talk of their wife and children, *tanayo hy bhavet pumsam hrdayanandadayakah.* Children certainly bring happiness to one's heart. In this way, *karmis jnanis* and yogis are engaged in gratifying their senses.

When Sri Caitanyadeva preached the science of devotional service to Krsna, absorption in mundane *rasa* came to an end and spiritual *rasa* became prominent. When the topmost duty of the living entities was thus ascertained, no other duty could replace it.

People gave up their great pride in their knowledge. Great yogis gave up their practice of mystic yoga for attaining the state of *samadhi. Hatha-yoga, raja-yoga, karma-yoga* and *jnana-yoga* lost their shine before devotional service.

At that time, people were totally engrossed in material pleasure. They were like flies that run towards the stool and never go and smell a sweet aroma. Some people were under the mode of ignorance, some were under the mode of passion, and some were under the mode of goodness— but all were engaged in sense gratification. In this way, they wanted to lead a peaceful life. When Sri Caitanyadeva distributed the mellows of devotional service, however, the attraction that these people felt for their respective sense pleasures vanished.

Sense enjoyers seek sense pleasure and renunciates seek a cessation from sense pleasure but devotional service is neither for sense enjoyers nor renunciates. Their conceptions and the devotees' conception are not one and the same. They may appear similar but there is a gulf of difference between the two. The impersonal conception and Mahaprabhu's *acincyabhedabheda* conception

can never be the same.

There are five kinds of bhakti-rasa-santa, *dasya, sakhya, vatsalya* and *madhurya*. We, the debauchees of material pleasure, have become fully absorbed in relishing the temporary rasas of this world. We are not interested in relishing eternal rasa. That is why we are in this material world. There are also five rasas in this world but they are abominable and perverted.

There are two and a half rasas in Vaikuntha but all five rasas are fully present in Goloka Vrndavana. Innumerable devotees under the shelter of these five rasas are engaged in the service of Krsna. Those who want to conceive of V aikuntha from this world say, "Let those two and a half rasas be utilized for Narayana's service and the rest is for us."

In Vaikuntha, there are *Santa, dasya* and *sakhya* with awe and reverence but the devotees of Krsna want to utilize all five *rasas* in His service. Unless one serves the lotus feet of Krsna by dedicating everything, beginning from the tip of one's head down to one's toenail, the desire for sense gratification will more or less remain. In that case, one will have to rem ain bereft of pure devotional service, proportionately.

I have already said that this material world is the perverted reflection of the spiritual world. The taste of a sense enjoyer remains attached to sense objects. The sense objects are devoid of eternal and blissful rasa. The spiritual *rasa* is present in the spirit soul. One must fee himself from the inauspicious nature of material existence. Lord Visnu is eternal, full of knowledge and bliss. There is no difference between His body and self. If we think that there is a difference then we are far away from realizing the Supreme Lord.

We are speaking of the ten incarnations of the Supreme Lord. Devotional service is applicable only to the Lord. Worship of the demigods cannot be accepted as devotional service. Those who are conditioned by *maya* are materialistic people. Liberated souls are always engaged in *Krsna-katha.* In fact, that is their liberation. Rather than trying to speculate about Krsna, we should hear His instructions and cultivate devotional service.

Sri Caitanyadeva has said that to attain the lotus feet of Visnu is liberation. When one is liberated, one's devotional service begins.

Sri Rupa Gsvami Prabhu has said in one of his prayers:

nikhila-sruti-mauli-ratna-mala- dyuti-nirajita-pada-pankajanta ayi mukta-kulair upasyamanam paritas tvam hari-nama samsrayami

”O Hari-nama! The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the Upanisads, the crown jewels of all the Vedas. You are eternally adored by liberated souls such as Narada and Sukadeva. O Hari-nama! I take complete shelter of You.”

When one chants the holy name of the Lord, all one’s sin ful reactions are eradicated. But, while trying to search for the Absolute Truth, if we end up searching after temporary, unreal and miserable objects, we will only gain degradation.

We should never consider devotional service to be equal to karma or *jnana.* That is why the Supreme Lord has said in the Bhagavad-gita: *sarva-dharman parityajya mam ekam saranam vraja aham tvam sarva-papebhyo moksayisyami ma sucah*

“Abandon all varieties of religion and just surrender unto Me. 1 shall deliver you from all sinful reactions. Do not fear.” Thus the Lord takes all responsibility for one who surrenders unto Him, and He indemnifies such a person against all reactions of sins.”

Devotional service is the property of the devotees. The devotees obtain the lotus feet of Krsna by the strength of devotional service. Krsna is the topmost worshipable Lord. The third verse of *Srimad-Bhagavatam* deals with *prayojana.* In the knowledge of impersonal Brahman there is no rasa. Such an understanding is completely dry. If we do not consider spiritual *rasa*, we will remain absorbed in mundane rasa. Mundane *rasa*is imaginary. We have to dry up this rasa. Until we attain spiritual *rasa* in devotional service, we will continue in mundane rasa.

Pleasing Krsna is our only aim of life. In santa-rasa, the devotee remains indifferent. If the Lord wants service, the devotee offers it. In *daiya-rasa,* if the Lord accepts my service, I will be glad to serve Him. In *sakya-rasa,* I like the Lord and He likes me-this is the mood. In *vatsalya-rasa,* I offer affection to the Lord just as a parent shows affection to their children. Finally, in *madhurya-rasa,* the relationship is just like that between a man and a woman.

Ordinary people cannot understand this rasa. They think that Krsna-lila is abominable, like what they do. But, this is not a fact. All illicit activities in this world are abominable but the pastimes of Krsna are transcendental, most relishable, and free from all contamination.

That is why the great poet Jayadeva has said:

yadi hari-smarane sarasam manah yadi vilasa-kalasu kutahalam madhura-komala-kanta-padavalim srnu tada jayadeva-sarasvadm

“If you have love for Lord Hari and if your wish to know his different blissful pastimes and if you have a desire to meditate on Hari then just hear the sweet and sublime songs written by the great poet Jayadeva.”

Let everyone converse about the Supreme Personality of Godhead and His various incarnations. There is no need to converse about the different demigods. Lord Visnu is supremely independent. If you put a mask of a demigod on Lord Visnu, you will consider Him as one of the five gods and demand service from Him. You have to serve Lord Visnu. To demand service from Him or to make Him work for us is not devotional service.

At present, the whole of mankind is sinful. Everyone wants some kind of profit from the Supreme Lord. We must carefully and faithfully discuss the teachings of Sri Caitanyadeva. He said, “Chant the holy name of Hari twenty-four hours a day and worship Him.” Unless we practice this here in this world, how will we act when we attain His lotus feet?

There is every chance that if we do not adopt the process of devotional service, we will end up becoming an impersonal- ist. Just to purify people’s intelligence, Sri Caitanyadeva has advised in this way. If we do not discuss *Srimad-Bhagavatam*, we will not understand all these subjects. We will be in trouble at every step if we do not follow the teachings of Sri Caitanyadeva. May all intelligent people of this world carefully consider the teachings of Sri Caitanyadeva.

sri-krsna-caitanya-daya karaha vicara vicara karite citte pabe camatkara

“If you are indeed interested in logic and argument, kindly apply it to the mercy of Sri Caitanya Mahaprabhu. If you do so, you will find it to be strikingly wonderful."

vancha-kalpatarubhyash cha kripa-sindhubhya eva cha patitanam
pavanebhyo vaishnavebhyo namo namaha

“I offer my respectful obeisances unto the Vaishnava devotees of the Lord. They are just like desire trees and can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.”

Thus ends the translation of Srimad Bhagavat-Tatparya.